The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 49. Chicago, Saturday, March 3, 1894 Whole No. 800

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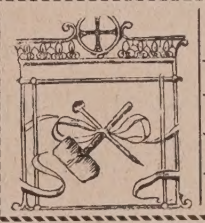

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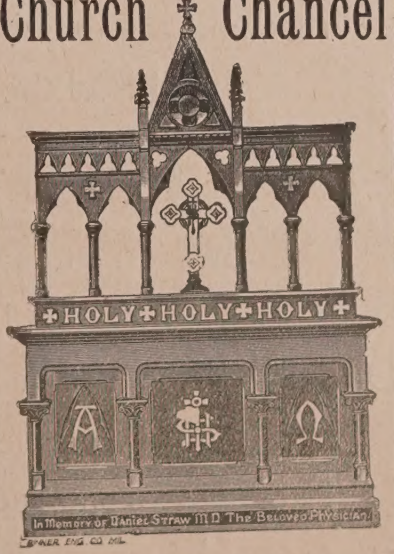

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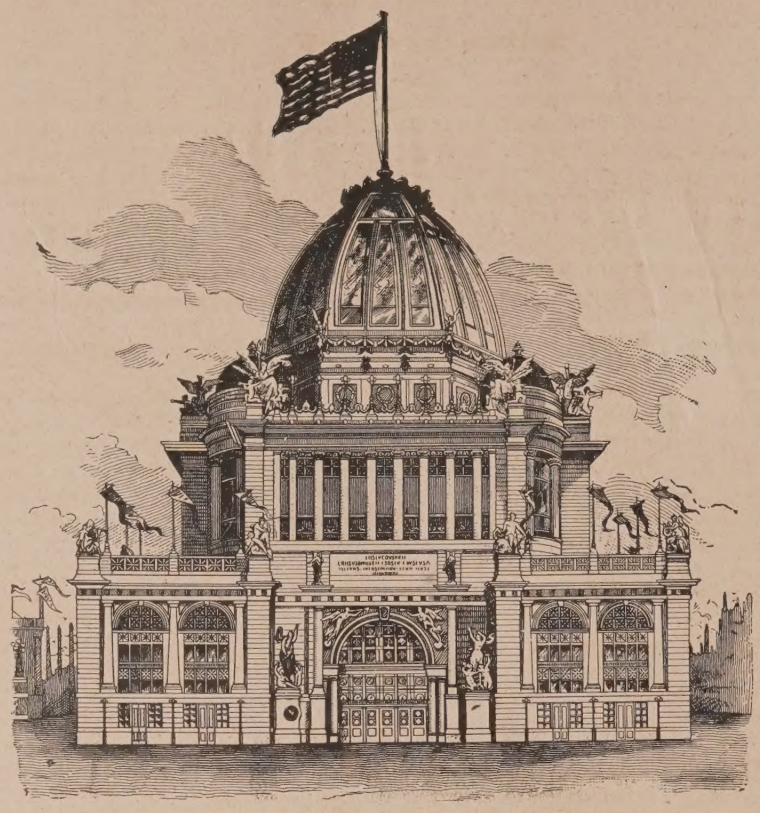

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The Living Church

Saturday, March 3, 1894

News and Notes

It is a satisfaction to note that the Chinese question is set at rest for the present, in a way agreeable to both governments. The amendment to the Geary Act giving another opportunity for Chinese residents to register and so establish their right to remain in the country, and the joint resolution now passed by Congress, authorizing the necessary expenditure for accomplishing the registration, coupled with the readiness of resident Chinese to avail themselves of the opportunity, will doubtless remove the antagonism developed by the previous unfortunate and unwise legislation. While securing the rights of Chinese laborers already here, it will exclude further immigration of that class.

Anent the Lottery Co., of which we wrote last week, we are glad to note that Postmaster General Bissell has directed that in future the mail for Honduras shall not be sent to Tampa, Fla., as the Lottery Co. had arranged to have done, but must be sent direct *via* New Orleans, even if addressed *via* Tampa. Mr. Bissell has also prohibited postmasters in the principal American cities along the Canada line, from certifying money orders payable to any of the officers of the company; and has ordered that registered letters addressed to the company, be returned to the senders. This is the first move in the right direction. May others speedily follow.

The process of giving to Joan of Arc a place in the calendar of the Church as "Venerable," is announced as having been lately completed at Rome. This is the first stage toward canonizing, after which she will have the title of "Saint". The combination of exalted purity and piety with dauntless heroism in action, the tenderest womanly compassion with dauntless courage, has all along given this striking historical character a strong claim upon the admiration of mankind, and it may seem strange that earlier steps were not taken for her religious commemoration. Shakespeare long ago predicted that she would become the patron saint of France:

> No longer on St. Denis will we cry,
> But Joan La Pucelle shall be France's saint.

Mr. Gladstone has erected a fireproof building at the village of Hawarden, near Hawarden castle, to which he has removed his private library, to the number of 24,000 volumes, many of them marked and annotated by his own hand. It is called St. Deiniol's Theological and General Library, the name being taken from the parish church. The library will be for the use of "students, lay and clerical, of any age, of enquirers, and of clergy or others desiring times of rest." There will be a hostel at which lodging can be obtained by visitors to the library. It is the wish of the founder that persons shall not visit the library out of curiosity. It is probable that it will become attached to some school or college.

The relation of religion to the public school is acknowledged to be a burning question of the day, both in this country and abroad. It is therefore interesting to learn that in France, where perhaps least of all would we look for any national or official recognition of the religious element in education, it is ordered that "masters and mistresses shall teach the children during the whole duration of their school life, their duties toward their family, their country, their fellow creatures, toward themselves, and toward God." It is also provided that Thursday be set apart in France as a holiday "to enable parents to have their children taught in the religion to which they belong, outside the precincts of the school, and a week's observance is allowed before Confirmation for religious preparation."

Mr. Gladstone has published an emphatic denial of the statement in a French newspaper, which represented him as declaring that he intended to remain in office in order to make war on the House of Lords. This body is generally spoken of as if it were composed entirely of men holding seats by hereditary right. But this is a mistake. In the first place the bishops are, of course, only life peers. In the second place such of the Irish lords who occupy seats—only a portion of the whole number—are elected for life only. Lastly, the Scotch peers are elected only for a single Parliament. These cases point the way for a future general reform of this body, if it should come to be regarded as necessary to reform it. The talk about abolishing the House of Lords altogether is probably to be dismissed as too revolutionary for practical politics in England. The wisest writers on institutions of government have regarded the existence of two legislative bodies as the best safeguard against hasty and ill-considered changes. The Senate of the United States fills the same place under our system. In fact, in this country the will of the people as expressed at any one election affects legislation much more slowly than in England, as the framers of the Constitution carefully provided several other checks and balances besides the Senate for this very purpose.

Not all of the working classes in Europe are infected with the socialistic spirit. At the congress of Auxerre, held not long ago, the socialists resolved to organize a movement among the peasants. But thus far the peasants refuse to respond. In France the peasant proprietor is passionately attached to the bit of land, however small, which is all his. To him socialism means that he is to throw his little possession into a common stock. This he is by no means prepared to contemplate. Accordingly when, on a recent Sunday, a band of socialists started from the borders of Belgium to stir up an agitation in the northeast of France, their reception was far from encouraging. They entered an agricultural village singing revolutionary songs and shouting the socialist watchwords. The peasants, however, rallied in force with spades, pitchforks, and such other implements as were ready to hand, and made a vigorous attack upon the missionary band who had come to convert them to the new gospel. The astonished socialists took to their heels and returned with all speed whence they came. Many, however, were knocked down and seriously injured by the enraged country people.

An interesting socialistic experiment has been undertaken during the last two years at Roubaix, in France. This is a place of 120,000 inhabitants and large manufacturing interests. The attempt was made to inaugurate a truly golden age. School children were to have one meal a day and two suits of clothing a year. There were to be free employment bureaus, free medical advice, and free legal advice in "all matters concerning working men," with many other advantages and immunities. At the same time there must be no taxes on "necessaries of life." But already the prospect has been clouded. Complaint has been made that the men elected to carry out the programme are shirking these pledges. The plan of free meals, it is found, will cost $200,000 a year. No way has yet been devised by which a sum can be raised without either including in the system of taxation the well-to-do working men as well as others, or else taxing the "bourgeois" more than they will stand without quitting the place. And now the workingmen are objecting to a tax on luxuries on the ground that in that case the poor will be deprived of the good things of life. But it is asked, if neither necessaries nor luxuries are to be taxed, where is the money to come from? It is said that these considerations are proving very embarrassing to the council. It certainly looks as if out-and-out-socialism could only be possible when men become angels.

Brief Mention

Another reader wants to know the address of the person who gave the statistics relating to ministers of various denominations ordained in our Communion during the last year. Will the writer please again send his address to the editor.———It is interesting to note how closely we are watched and how every utterance is scanned. The error in reference to the concurrence of Easter Day and the Annunciation, into which a correspondent led us, has called out so many corrections that we are almost overwhelmed. Let us say again, as loudly as we can, that these days *did* coincide in 1883, for the first time since 1742; and that they will not again coincide until 1951. Now let some one correct that amended statement if he can!———A book that has been in preparation for nearly twenty years, and on which two and a half millions of dollars have been expended, is almost completed. This book is the government's official account of the Civil War, in 120 large volumes.———The greatest living pianist, Hans von Bulow, died in Cairo, Egypt, Feb. 12th. He was born in Dresden, Jan. 8, 1830.———It is estimated that over 300 saloons in St. Louis will go out of business at the expiration of their licenses, owing to dull times.———The ccatalogue of the General Theological Seminary states that thirty-six of the alumni have been consecrated bishops, twenty-four of whom are living. Twelve who were partial students have also been consecrated bishops, of whom four are living.———The Sons of Rest League is a large association of clerks in Chicago who have banded themselves together to secure emancipation from Sunday labor. Appeal has been made to the City Council for an ordinance to compel Sunday closing. Many of the employers would be glad to close their stores and shops, but feel they cannot so long as a certain number keep open.———A much needed work is to be begun under the auspices of the "American Railway Literary Union," whose object is "to suppress the sale and circulation of pernicious literature on railroad trains and stands, on steamboat lines, at local newsstands, and in every home." The co-operation of railway officials has been obtained, to a gratifying extent.———In connection with the death of Mr. George W. Childs, it may be noted that a prominent Baptist minister of Philadelphia called the attention of his congregation to the Church's collect for Quinquagesima as being appropriate to the memorial service he was conducting.———In more than one church of the Roman obedience private masses were offered for the repose of the soul of this eminent philanthropist.———By his will Mr. Childs desires the continuance of the education of 60 young girls and women, which he had undertaken entirely at his own expense.———The reign of Queen Victoria has far exceeded the years of Queen Elizabeth and has almost reached the measure of King George III. who came to the throne in 1760 and died in 1820, and therefore reigned 60 years. For many years however the old King had suffered from a mental malady, and for nine years before his death he lived in seclusion, his son and successor, George IV., acting as Regent. Victoria began her reign in 1837, and as she continues in perfect health and vigor after 57 years of the cares of state, it would not be strange if she were still upon the throne at the beginning of the twentieth century.———As indicating the financial stress of the times, it is said that one hundred and forty answers were received to an advertisement offering $5,000 to a man who would submit to an experimental surgical operation involving some risk.———A doubtful compliment was that accorded King Oscar of Sweden, who on entering a small town, saw the words: "Welcome to your Majesty," over the door of a gloomy-looking building, and on inquiry, was informed that it was the town prison.———Governor Tillman's article in *The North American Review*, on the "South Carolina liquor law," says that the present law is so heartily supported by three-fourths of the citizens of South Carolina that "it is safe to prophesy that never again will a bar-keeper in South Carolina sell liquor by the drink under license from the State."———The special commission appointed by the last Legislature of Massachusetts to investigate the Gothenburg system with a view to its introduction into that State, recommends the passage of a law authorizing a vote by Massachusetts towns on the subject, and says that the people in Sweden "would not for a moment entertain the thought of going back to the regime with brandy shops on every corner for the enrichment of private persons."

Canada

Mr. Paul Saulter has presented to the church at Sarnia, Ont., a set of ten tubular bells.

Mr. R. A. A. Jones, an English gentleman, has given the Bishop of Montreal $20,000 for the erection of a Children's Convalescent Hospital in connection with the English Church.

Dr. Mountain, of Cornwall, Ont., has generously donated a handsome residence for a parsonage, to the parish in East Cornwall.

It will be learned with great pleasure that the excellent work of Hellmuth Ladies' College, London, Canada, has been recognized in a very flattering way by her excellency, Lady Aberdeen, in her acceptance of the position of patron of the college. This institution has gained a continental reputation for culture and educational work, and her excellency's gracious recognition of this will give great satisfaction to the many friends of this widely-known college. The courteous interest that her excellency has taken in Hellmuth will bind her even more closely to the hearts of Canadians.

New York City

The church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, is about to lose its efficient assistant minister, the Rev. Chas. Mercer Hall, who leaves for other duties at the end of the present month.

St. James' chapel is soon to have a new priest in charge. The Rev. H. B. Whitney, who for nearly eight years has been rector of Christ church, West Haven, Conn., has been appointed to the cure, and will enter upon his duties immediately after Easter.

At Calvary church, the Rev. Henry Y. Satterlee, D. D., rector, the 3rd special musical service of the year was held on the evening of Feb. 27th. It had been intended to sing Goetz's "By the waters of Babylon," but instead was rendered the composition of Mr. C. Lee Williams, entitled "Gethsemane."

In the course of special sermons on the Prayer Book being delivered at St. Thomas' church, under auspices of the N. Y. Bible and Common Prayer Book Society, the preacher for March 4th will be the Bishop of Mississippi. He selects for his theme, "The Prayer Book for the People in their Worship."

On last Tuesday, the Bishop made an episcopal visitation of St. Luke's Hospital. Service was held in the chapel by the clergy belonging to the hospital staff. The rite of Confirmation was administered to candidates presented by the superintendent, the Rev. Dr. Baker, the Bishop in some cases visiting patients in the wards, for this purpose.

Special preachers at the church of the Holy Communion during Lent, are the Rev. Drs. W. H. Benjamin, Brady E. Backus, and C. C. Tiffany, and the Rev. Messrs. Prescott, Evarts, A. W. Stein, L. H. Schwab, and W. W. Moir. A feature of Lent is a course of early Sunday morning sermons to children, by the Rev. H. L. Burleson. The rector, the Rev. Dr. Mottet, delivers a course of lectures on Fridays, on the "Parables of our Lord."

The trustees of the cathedral of St. John the Divine, at their last meeting received report from the engineers who have been examining for some time past the proposed site of the edifice. The "pocket" of unsafe material is found to be 52 feet deep, and foundation masonry will have to be constructed from that depth, unless the axis of the building is changed, as has been suggested. Fortunately, however, the "pocket" is not large in extent, and beneath it is found a bed of solid rock. This rock formation extends over the entire plot of ground, so that the cathedral can safely be placed anywhere upon it. But the exact spot already selected, and on which the corner-stone has been laid, is demonstrated to be perfectly practicable, and it is probable no change of axis will be made. Work on the foundations will now be pushed forward with energy.

A local assembly of the order of the Daughters of the King, in the diocese of New York, was held at St. Agnes' chapel (Trinity parish), on Feb. 15th. Although the weather was most severe, over 40 delegates were present, representing chapters in the city and vicinity. There was a celebration of the Holy Communion at 10 A. M., in the morning chapel, the Rev. Dr. Bradley, celebrant, and the Rev. Mr. Holt, of St. James' church, Fordham, made an address appropriate to the occasion. St. Agnes' was the entertaining chapter, luncheon being provided for those present, in the adjoining parish house. Dr. Bradley very kindly conducted the members through the buildings and church, and afforded them an opportunity to view some of the costly and beautiful ecclesiastical furnishings of St. Agnes', which have already been described at different times in these columns. To be fully appreciated, however, they must be seen. A pleasant conference of the Daughters concluded the day.

A bill has been placed before the legislature to organize the Provident Loan Society of New York, as a pawnbrokerage charity. Among the gentlemen named as the first trustees are the Rev. Dr. David H. Greer, President Seth Low, LL. D., Frederic R. Coudert, R. Fulton Cutting, and Cornelius Vanderbilt. A temporary organization of the society has been effected, with Mr. Robert W. De Forest, chairman, and Mr. James Speyer, treasurer. It is expected that a pawnshop will be set in operation by the society after the charter is obtained, and that other shops will be opened before the present distress is over. Money will be loaned at the lowest rate of interest consistent with business principles, and the greatest possible encouragement to redemption of pawned articles will be afforded, by allowing payments on installments. The charter is drawn with care, so as to prevent any diversion of the resources from benevolent purposes. None of the members of the society can receive compensation for their services. The resources will be derived from gifts and from loans upon which lawful interest can be charged. Preferences will be given to applicants satisfactorily recommended by charitable societies and individuals. A careful study of similar institutions abroad has been made, with a view to details of organization.

Columbia College will on March 15th celebrate the centennial anniversary of the birth of Friedrich Diez, the founder of Romance philology. The invitations will be issued by President Low and the department of Romance languages. Romance scholars from all parts of the country are expected to be present, and papers will be read or sent by Professors Price, Cohn, and Todd, of Columbia College, Elliot, of Johns Hopkins University; Kittredge and Sheldon, of Harvard; Lewis and Harper, of Princeton College; Warren, of Adelbert College; Fortier, of Tulane University, and others. Prof. Kittredge's paper will be of unusual importance as a study of the author of "La Morte d' Arthur." At a meeting of the faculty of the School of Arts, held Friday afternoon, Feb. 23rd, Prof. John Howard Van Amringe was unanimously elected dean of the School of Arts, which office was made vacant by the resignation of Prof. Henry Drisler, already announced in these columns. The newly-elected dean has been connected with the college for nearly 40 years, and is thoroughly conversant with all the details of administration. He is an alumnus of the college, of the class of '60, and on graduation was appointed tutor. In 1863 he became adjunct professor of mathematics, and ten years later was elected professor. In 1864, on the foundation of the School of Mines, he became connected with that faculty. He is in sympathy with college athletics, and is chairman of the board of directors of the athletic organization of Columbia. He is founder and first president of the New York Mathematical Society, vice-president of the American Metrological Society, and of the Excise Reform Association. He is an earnest Churchman, and one of the trustees of the Church Club.

To the parish library of St. George's church, 300 new books have been added recently. The Chinese Sunday school notwithstanding its many difficulties has never been in better condition. President Seth Low, LL. D., of Columbia College, recently held a special reception of the members of his Sunday morning Bible class in the Memorial House. Some 50 men were in attendance. Owing to increasing attendance at the Holy Eucharist it has been found necessary to provide additional and larger altar vessels. It is hoped that these may be presented by parishioners. The Confirmation class for the present year promises to be as large as last year's. Already there are over 200 attending at the instructions. Besides other celebrations, the Blessed Sacrament is celebrated now every Thursday, especially for Sunday school workers, with brief addresses from the rector on the Sunday school lesson for the coming Sunday. During the past month a new feature has been introduced in the shape of a service on Sundays held more than an hour before the regular service. This is intended for those who find it impossible to attend any of the other services. It lasts exactly a half hour, and has a 10 minute sermon. A beautiful copy of the Standard Prayer Book bound in vellum, was recently presented to the church by Mrs. J. Pierpont Morgan. During the past month about 1,000 unemployed and destitute men have applied to the clergy on duty at the memorial house. Arrangements have been made to give employment to unemployed men, in the shape of street cleaning in the vicinity. Women have been supplied with work through the Emergency Sewing Shop, located on 4th ave. The Lenten offerings to be taken in mite boxes, will be given to the already growing endowment fund of the parish. The musical festival of the choir was held the last of last month, with the rendition of the first part of Alfred R. Gaul's "Ten Virgins." On March 11th, Passion Sunday, the "Crucifixion" will be rendered. There are now 154 girls in the classes of the Girls' Friendly Society. A musical class for them began in February. At the last meeting of the association it was decided to turn the emergency fund into a fund of temporary relief, from which members in need of money can borrow small amounts under certain conditions.

Philadelphia

The bust of King George II was recently replaced on old Christ church after an interval of about 120 years.

At the annual meeting of the General Society of the War of 1812, held in the old hall of the Continental Congress, on the 20th ult., the Rev. Horace Edwin Hayden of St. Stephen's church, Wilkes Barre, Pa., was elected chaplain.

Thieves effected an entrance into St. Mark's church, Locust st., on Sunday night, Feb. 18th, by breaking a window and unlocking a rear door. They forced open the "poor boxes," and carried away the contents which were estimated at $165.

The theatre services seem to attract large numbers of non-church goers. On Sunday evening, the 18th ult., the large auditorium of the Walnut st. theatre was packed from "pit to dome," and many stood throughout the entire service. After prayer by the Rev. Dr. Chas. A. Maison, the Rev. J. N. Blanchard delivered an impressive discourse from Job xvi: 19.

A special service, under the auspices of the Brotherhood of St. Andrew, was held on Sunday evening, the 18th ult., at Zion church, the Rev. C. C. Walker, rector, which was attended by the Boys' Brigade, the Keystone Rifles (of St. James' church) and other Church military organizations, all in uniform. Addresses were made by the Hon. Geo. D. McCreary, city treasurer, and Mr. G. Harry Davis.

Feb. 21st, Bishop Whitaker made his annual visitation to St. Stephen's church, Wissahickon, where he administered the rite of Confirmation to a class of 45, presented by the rector, the Rev. E. J. Perot. The Bishop also blessed the new pipe organ recently erected in the church. The new instrument is located on the right side of the chancel, and was built by Messrs. Geo. Jardine & Co. of New York City, at a cost of $2,500. A special choral service was rendered by an augmented choir under the direction of Prof. Frank Berry, choirmaster and organist.

Another prominent layman has passed away, Mr. Edmund A. Crenshaw—who came to the Church in early manhood from the Society of Friends, of which his father was a prominent member and minister—and ever after remained an uncompromising defender of the Faith. He was, for a number of years, a vestryman of old St. Andrew's during the rectorate of the late Bishop Stevens. After removing his residence to Germantown, he became a member of the vestry of Christ church, and subsequently was one of the corporate members of St. Peter's church, in the same suburb, and held the position of accounting warden from its organization, over 20 years ago, until his death.

The Southwest Convocation met Feb. 20th in the parish house of Holy Trinity church, the Rev. Dr. W. N. McVickar, president, in the chair. The treasurer reported a balance of $19.02. The Rev. Dr. C. Miel reported for the church of St. Sauveur that during the past two months a number of foreigners had attended his church; many of these were in great distress and could not pay necessary expenses. The resources of the French Benevolent Society are now exhausted. Mr. Geo. C. Thomas reported that on Sunday, 18th ult., 385 persons were in attendance at the Sunday school connected with the chapel of the Holy Communion. Resolutions of regret were adopted relative to the death of Mr. Alexander Brown.

Efforts are being made to establish a Church choral society. In December and January preliminary meetings were held, and at the latter a committee was chosen who should devise a plan for the furtherance of the object in view. At a meeting held on the 20th ult. in the guild room of the church of the Epiphany, that committee recommended the forming of a society in two wings, one to be composed of boys and men, and the other of men and women, each to consist of about 150 members and each to give a public service at different times of the year; that the service of the boys and men be given in a church, and that the department of men and women give a cantata or an oratorio in some public hall.

Chicago

St. Chrysostom's mission is to be organized as a parish and is to build a church. It will be located on Dearborn ave., between Schiller st. and Burton place. The purchase price for the site is $28,000. Subscriptions amounting to $30,000 were pledged by those present at the meeting called to take action on the proposed movement. The Rev. Thaddeus Snively is in charge of St. Chrysostom's, and its organization as a parish is approved by the Bishop.

Diocesan News

California

William F. Nichols, D.D., Bishop

SANTA ANA.—Under the able and zealous ministration of the Rev. W. B. Burrows, the Church is gaining a good foothold in this enterprising town. Eight persons were confirmed at the last visitation of the Bishop. The work of the Church in the adjoining towns is also progressive and satisfactory.

The Rev. G. L. Trew, D. D., is holding services temporarily at Ontario.

The Rev. C. Satterlee is at the Sierra Madre Villa.

New York

Henry C. Potter, D.D., LL.D., Bishop

EPISCOPAL VISITATIONS

APRIL.

1. New York: A.M., St. Agnes' chapel; P.M., Trinity chapel; evening, St. John's chapel.
3. Evening, Transfiguration chapel, New York.
4. St. Stephen's, New York.
5. Evening, St. Chrysostom's chapel, New York.
6. " Trinity church, Morrisania.
8. A.M., St. Mark's, and Christ church, Tarrytown; Yonkers: P.M., St. Paul's; evening, St. John's.
10. Evening, St. Augustine's chapel, New York.
11. " church of the Ascension, Mt. Vernon.
12. " St. Thomas' chapel, New York.
13. " church of St. John the Evangelist, New York.
15. A.M., St. James', Fordham; New York: P.M., church of the Incarnation; evening, All Angels'.
17. Evening, St. Mary's, Mott Haven.
18. " church of the Beloved Disciple, New York.
19. " church of the Holy Nativity, New York.
22. New York: A.M., St. Ann's; P.M., church of Our Saviour (Floating chapel); evening, church of the Reconciliation.
24. Evening, St. Ambrose's, New York.
25. " St. Thomas', Mamaroneck.
26. " Christ, Poughkeepsie.
27. " Grace, West Farms.
29. New York: A.M., church of the Transfiguration; P.M. church of the Holy Cross; evening, church of the Holy Faith.

MAY.

1. Evening, church of the Redeemer, New York.
2. " church of the Intercession, New York.
3. A.M., temporary chapel of the Cathedral, New York.
6. A.M., Zion and St. Timothy, New York; P.M., St. Ann's, Morrisania; evening, St. Barnabas' chapel, New York.
9. Evening, St. Clement's, New York.
13. New York: A.M., Eglise du St. Esprit; P.M., Christ church; evening, chapel of the Comforter.
17-18-19. St. Philip's in the Highlands. Retreat for Trinity Ordination.
20. A.M., Christ church, New York, Trinity ordination.
27. A.M., Christ church, Pelham; P.M., church of the Redeemer, Pelhamville; evening, Trinity church, New Rochelle.

MT. MINTURN.—The several institutions are about to have the benefit of the care of the Rev. James Starr Clark, D.D., as rector and superintendent. Dr. Clark was formerly rector of Trinity church, Tivoli, N. Y.

Louisiana

Davis Sessums, D.D., Bishop

THE BISHOP'S APPOINTMENTS

MARCH

4. New Orleans: 11 A.M., Christ church cathedral; 4 P.M., Trinity chapel.
11. New Orleans: 11 A.M., St. Anna's church; 7:30 P.M., Grace church.
18. New Orleans: 11 A.M., Trinity church; 7:30 P.M., St. Paul's church.
23. 7:30 P.M., St. Luke's church, New Orleans.
25. " " church of the Annunciation, New Orleans.

APRIL

1. 7:30 P.M., Mt. Olivet church, New Orleans.
4. 11 A.M., Christ church cathedral, diocesan council.

NEW ORLEANS.—The old frame structure which formerly served as a place of worship for Mt. Olivet parish, is about to give way to a very handsome Gothic structure of brick. The brick used will be of light color, while the whole interior will be most artistically and beautifully arranged. The energetic rector, the Rev. Arthur Howard Noll, having labored hard to see this new church begun, will soon realize the result of his labors and hopes. The plans employed were furnished by Messrs. McDonald Bros., of Louisville, Ky., while the contract for the erection of the new church has been given to Mr. J. F. Barnes.

Newark

Thomas Alfred Starkey, D. D., Bishop

The Bishop recently dedicated a parish house for the church of the Redeemer, Morristown, which was presented by the legatees of the estate of the late Edward Crary Lord and the late Emily M. Lord, his wife. At the same time, he blessed a new eagle lectern and prayer desks in the church, and a chancel window in the parish house. The Rev. Wm. M. Hughes, S. T. D., the rector of the parish, made an address memorial of Mr. and Mrs. Lord, and dwelt on their interest in the parish and its work. The Bishop made an address on "memorial gifts," commending the practice to the faithful. The special service was held after Evening Prayer and the music was simple but in keeping with the occasion and well rendered. The clergy of the town and vicinity were present and assisted.

ORANGE.—At Grace church an important missionary conference was held on Wednesday of last week. Addresses were made by Bishop Talbot of Wyoming and Idaho, Bishop Barker of Western Colorado, the Rev. F. H. Tyng of the Japan Mission; Miss Julia Emery, secretary of the Woman's Auxiliary; Miss Sibyl Carter, missionary among the Indians in the Northwest, and Miss Lucy Jarvis, secretary of the Junior Woman's Auxiliary of Connecticut. Bishop Starkey presided.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

LAKE CITY.—Archdeacon Webber held a very successful six-days' Mission at St. Mark's church. The large attendance at all the services, and the deep interest manifested throughout the Mission, were a source of much joy to both missioner and rector. The earnest and eloquent preaching, and the plain practical talks to both men and women, have contributed largely towards strengthening the parish.

ST. PAUL.—The Lenten fast is being well observed by the faithful throughout the city, and the attendance at the weekly services is largely in excess over that of last year. The clergy of the dual-city are exchanging pulpits and delivering a course of lectures on Church history.

St. Peter's church recently opened a Sunday school in the lower part of town and has gathered in some 50 scholars inside of three months. In order that the school room shall not remain idle all week, the rector, the Rev. Stuart B. Purves, has turned it into a free reading room, which is kept open every night. The room has been comfortably furnished and well stocked with all kinds of healthful literature. The men of St. Andrew's Brotherhood take turns nightly in looking after the visitors.

Ash Wednesday evening, Archdeacon Webber began a ten-days' Mission at St. Paul's church. At the two services for men only, the attendance of men, both old and young, was very large, every seat in the church being filled; and at the service for women only, extra seating capacity had to be provided. Never before in the history of the parish, have such large congregations been seen, many were turned away for want of accommodation. The archdeacon was personally thanked by a large number of hearers for his sermon on "Doubt," as it helped to firmly establish them in the Christian faith. The closing sermon Sunday evening, on "Gather up the fragments," made a profound impression upon the vast audience. At the early Celebration on the last Sunday, the Archdeacon celebrated and delivered a beautiful address on the Holy Eucharist; over 250 received the Blessed Sacrament. Not only has this Mission strengthened St. Paul's parish, but every parish in the city has been indirectly greatly benefited and uplifted by the archdeacon's presence and influence. The attendance embraced all sorts and conditions of men, from the Romanist to the Jew. Both priest and people have been abundantly blessed and greatly strengthened. Owing to the large number of engagements on hand—sufficient to keep him busy the next two years, the archdeacon had to decline several pressing invitations to hold Missions throughout the diocese. He left Monday morning for Madison, Wis., to hold a ten-days' Mission, from there he will go to Sedalia and Munroe City, Mo. The citizens of St. Paul thank God for raising up at this critical time, such a bold defender of Catholic truth and practice.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

SALAMANCA.—St. Mary's parish has had many and varied experiences. But amid all, the rector, the Rev. T. A. Parnell, D. C. L., has ever maintained a brave spirit of hope and holy faith, which is having its reward in a steady advance in the things committed to his charge. Among other parochial improvements, there has just been added a vested choir of girls and young women, numbering 25 members. On the occasion of the introduction of this choir, Sexagesima Sunday, the services were rendered most reverently, correctly, and acceptably. Another addition is the organization of a class for the study of the Holy Scriptures and Church History under Prof. Bell of the High School, who each week, gives a short lecture on the early history of the Church.

The Rev. E. C. Bennett, the recently appointed general missionary for the deanery of Buffalo, will enter upon his duties March 8th. He will reside at Silver Creek, having special charge of St. Alban's mission in that place.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

BISHOP'S APPOINTMENTS

MARCH

4. P. M., St. John's church, Louisville.
11. Lexington: A. M., Christ church; P. M., St. John's church; evening, St. Andrew's church.
12. Evening, chapel of the Good Shepherd, Lexington.
13. Evening, Somerset.
14. Evening, Danville.
15. Evening, Stanford.
18. Louisville: A. M., Christ church; P. M., St. Paul's church.
19. Evening, St. Stephen's church, Louisville.
20. Evening, Ascension church, Louisville.
21. Evening, Trinity church, Louisville.
22. Evening, church of the Advent, Louisville.
23. Evening, St Peter's church, Louisville.
25. Louisville: A. M., St. Andrew's church; P. M., Calvary church.
27. Evening, Bowling Green.
28. Evening, Russellville.
29. Evening, Guthrie.

LOUISVILLE.—St. Paul's church was almost wholly destroyed by fire Jan. 25th. There had been a service in the church that morning, and the sexton, after attending to the furnace fire, had gone away, when about 10 o'clock a passer-by discovered smoke issuing from the chancel end of the church. It is fortunate that both the rectory and chapel were saved from destruction.

The Convocation of Lexington assembled in Calvary chapel, Ashland, Jan. 24th, and was opened with Morning Prayer, the sermon being preached by the Rev. J. E. H. Galbraith. At 3 P.M. the business session was called to order by the dean, the Rev. E. H. Ward, D.D. After Evening Prayer at 7:30 P.M., the topic "Prayer" was discussed by the Rev. A. J. Smith and Rev. E. H. Ward, D. D. Jan. 25th, convocation heard a most interesting paper from F. H. Dudley, Esq., on "Church Finances." It being the festival of the Conversion of St. Paul, at 10 A. M., there was a celebration of the Holy Communion by the Bishop, the music being rendered by th vested choir of the mission. After this service a paper was read by the Rev. R. L. McCready, subject, "How should Sunday schools be constituted and conducted." It was followed by a general discussion of the subject. A paper was read by the Rev. J. E. H. Galbraith upon the need of "Church Schools," and then after a statement of the subject by the Bishop, a discussion was entered into concerning the advisability of electing an assistant bishop. At night, after Evening Prayer, the Bishop preached upon "The claims of the Church upon the American people."

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

MARCH

4. Pawtucket: St. Paul's, A. M.; Trinity, P. M.
11. St. James', Woonsocket.
18. Newport: St. George, A. M.; Emmanuel, P. M.
22. Epiphany, P. M., Providence.
23. Christ church, Providence, P. M.
25. Providence: Grace church, A. M.; Redeemer, P. M.

APRIL

1. Providence: St. John's, A. M.; Saviour, P. M.
8. Christ church, Westerly.
15. St. Philip's, Crompton, A. M.; St. Andrew's, Phenix, P. M.; St. Matthias, Riverspoint, evening.
22. St. Mark's, Warren, A. M.; St. John's, Barrington, P. M.
28. Providence: All Saints' memorial, A M.; St. James, P. M.

MAY

3. St. Stephen's, Providence, P. M.
6. Messiah, Providence, A. M.; St. Peter's, Manton, P. M.
13. St. Mary's, East Providence, A. M.; St. Andrew's, Providence, P. M.
20. Christ church, Lonsdale, A. M.; St. John's, Ashton, P. M.
23. St. Bartholomew's, Cranston, P. M.
26. St. Mary's, South Portsmouth, P. M.
27. Newport: Trinity, A. M.; St. John's, P. M.

JUNE

3. Bristol: St. Michael's, A. M.; Trinity, P. M.
6. Ascension, Auburn, P. M.
10. All Saints', Pontiac, A. M.; St. Barnabas, Apponaug, P. M.; St. Luke's, East Greenwich, P. M.
17. Transfiguration, Edgwood, A. M.; Trinity, Pawtuxet, P. M.
24. St. Mark's, Riverside, A. M.

PROVIDENCE—The Bishop made his annual visitation to St. Thomas' parish, Feb. 18th, and confirmed a class of 40 presented by the rector, the Rev. Chas. E. Preston. The Bishop preached in his usual impressive manner, and the Rev. Arthur Rogers, rector of St. George's, Central Falls, assisted in the service. There is a great increase of interest in this parish under the rectorate of the Rev. Mr. Preston, and it is evident that the new church, consecrated in September, 1893, will soon be inadequate to accommodate the increasing congregation.

A Mission, for which careful preparation was made, was begun in St. Stephen's church, the Rev. George McClellan Fiske, D. D., rector, Friday, Feb. 16. The missioners are the Rev. Jas. O. S. Huntington, O. H. C., and the Rev. Geo. W. Harrod, of Burlington, N. J. Addresses were also given by Father Huntington in Grace church from 12:10 to 12:30 P.M., on week days. This is the first Mission ever held in Providence, and it will be a great success. The sermons and instructions of the missioners are given with great earnestness and force, and all the services are attended by large congregations.

Maryland

William Paret, D.D., LL.D., Bishop

MARYLAND.—The Rev. Wm. M. Dame and the congregation of Memorial church, sent a wagon full of clothing, consisting of 1,607 articles, to the southern police station, on Feb. 18th, for the poor of the city. Most of the articles were in good condition.

Gounod's "Gallia" was given at St. Luke's church, Sunday, Feb. 18th, morning and evening. At the close of the service, the organist and choirmaster, Mr. C. Cawthorne Carter, performed Bach's "Fantasia and Fugue," in G minor.

Mr. George Brown, of Brooklandwood, Baltimore Co., has offered to give a lot containing four to five acres, for the erection of a new church. The lot is situated between Brooklandville and Rogers Station, along the line of the Green Spring branch of the Northern Central Railroad. The church will be built on the north side of Sater's Hill, and it is said there is no doubt as to raising the required funds, a

large proportion of which has been already secured. Mrs. James McK. Merryman, daughter of Mr. Brown, has already about $2,000 subscribed for the new church, through her own exertions. Application will be made to the next diocesan convention to make this new church independent of St. Thomas' parish, within whose bounds it may come. Enough money has been pledged for the payment of a rector's salary if this request is granted. A sewing society, to be connected with the church, was recently organized at the residence of Mr. Brown.

WASHINGTON, D. C.—Bishop Paret confirmed a class of 33 persons, on Sunday, Feb. 18th, in old Christ church, Archdeacon Gilbert F. Williams, rector.

Christ chapter of the Brotherhood of St. Andrew, of Christ church, has arranged for a series of meetings to be held on the last three Sundays of the Lenten season. On March 4th, mid-Lent Sunday, the speakers will be the Rev. F. J. Clay Moran, and Mr. John Goode. On March 11th, Passion Sunday, the Rev. C. Ernest Smith and Mr. Wm. R. Abbott, of Bellevue, Va., will speak, and on Palm Sunday, March 18th, the Rev. Alexander Mackay-Smith and Maj. Robert Stiles, of Richmond, Va., will address the meeting of young men.

GEORGETOWN, D. C.—On Sunday, Feb. 11th, the congregation of Grace church worshipped for the first time in their new edifice since it was visited by fire a month or so ago. Services were held in the morning and evening, conducted by the Rev. Mr. Howell.

Bishop Paret confirmed a class of persons at St. John's church, on Sunday, Feb. 18th, in the morning, and later preached eloquently on the words: "We have no power of ourselves."

At the regular monthly meeting of St. John's parish Guild, held on Tuesday, Feb. 13th, interesting reports were read from the various societies connected with the church; that from the sick relief chapter of the guild deserves more than a passing notice. Their report of work for the past year is as follows: Number of sick visits paid by visiting committee, 202; number of patients supplied with nourishment by diet kitchen, 87; pints of milk, buttermilk, beef tea, and broth distributed, 2,604; articles sent out from loan closet, such as towels, sheets, pillow cases, etc., 56; articles from committee on comfort, such as chairs, beds, and various appliances for sick rooms, 13; no account has been kept of fuel given to deserving poor, or of clothing furnished, in some instances purchased, in others donated by ladies of the chapter. This branch of church work continues all the year, usually increasing as the hot weather comes on.

REISTERTOWN.—The Bishop recently made his annual visitation to Hannah More Academy, the diocesan school for girls, and confirmed a class of seven pupils, after which he inspected the school, and expressed his satisfaction at the condition of all departments. Hannah More Academy was founded in 1832. It is in fine working order.

Indiana

David E. Knickerbacker, D. D., Bishop

THE BISHOP'S APPOINTMENTS

APRIL

1. St. John's, Lafayette, A. M.; Trinity, Logansport, evening.
2. Oxford, evening.
3-4. Christ Church, Madison, Southern Convocation.
8. Evansville. 9. New Harmony.
10. Mount Vernon. 11. St. Luke's, Cannelton.
15. St. Stephen's, Terre Haute, A. M.; Brazil, evening.
16. St. John's, Rockville.
20-21-22. Convention of the Brotherhood of St. Andrew, Trinity, Michigan City.
23. St. Paul's, Hammond.
29. St. James', Goshen, A. M.; St. James', South Bend, evening.
30. New Carlisle, evening.

MAY

1. Nappanee. 3. Trinity, Connersville, A. M.
13. Indianapolis, A. M.; St. Paul's Sunday school Assembly, P.M.
14. Afternoon and evening, Sunday-school Institute.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

Bishop Seymour visited Emmanuel church, Champaign, Sunday, 18th ult., and confirmed 15 persons (two in private). The day was fine; the congregations very large; the Bishop's sermons exceedingly able and interesting. All enjoyed the occasion greatly.

Northern Texas

Alex. Chas. Garrett, D.D., LL. D., Bishop

GAINESVILLE.—Bishop Garrett made his annual visitation to St. Paul's church, the Rev. J. D. Krum, D. D., rector, on Sunday, the 18th ult. Morning Prayer was said by the rector. Seventeen persons were confirmed; the Bishop preached one of his peculiarly fine sermons, from the words: "And I perish with hunger," taken from our Lord's parable of the lost son. The Holy Communion was celebrated, the largest number communicating ever known in the history of the parish.

Massachusetts

William Lawrence, S.T.D., Bishop

EPISCOPAL VISITATIONS

MARCH

30. Salem: P. M., Grace; evening, St. Peter's.
31. Evening, Gardner, St. Paul's.

APRIL

1. A. M., Fitchburg, Christ church; P. M., Leominster, St. Mark's.
5. Evening, Chelsea, St. Luke's.
6. Evening, Melrose, Trinity.
7. P. M., Rochdale, Christ church.
8. Worcester: A. M., St. Matthew's; P. M, St. John's; evening, St. Mark's.
11. Evening, Somerville, Emmanuel.
12. Evening, Brighton, St. Margaret's.
13. Evening, Allston, St. Luke's.
15. A. M., Cambridge, Christ church; P. M., Watertown, Good Shepherd; evening, Cambridge, St. James.
22. A. M., Ashmont, (Dorchester), All Saints'; evening, East Somerville, St. Thomas'.
25—26. 109th annual meeting of the convention.
29. Dedham: A. M., St. Paul's; P. M.,(Oakdale),Good Shepherd; Evening, West Roxbury, Emmanuel.
30. Evening, Clinton, Good Shepherd.

EAST BOSTON.—A gymnasium has been presented to the mission for sailors. This will be greatly appreciated and is a valuable addition to the reform work of the locality.

LINDEN.—The Rev. Joseph Carden has resigned the charge of St. Luke's church, owing to ill health.

HOPKINTON.—To this old parish a solid silver paten and chalice, and a silver ciborium, have been given by Mrs. Coolidge of Woodsville.

WINTHROP.—In another column will be found mention of the ordination of the Rev. Mr. Westlake, who has been in charge of St. John's parish. Previous to entering the Church he spent 15 years in the Congregational ministry, resigning the pastorate of the Congregational church at Manistee, Mich. Mr. Westlake is also a well-known Chautauqua lecturer, and a man of large intellectual attainments, and a forceful preacher. During his year's ministry at St. John's, the parish has made great advances, no fewer than 41 communicants having been added to its membership, while its financial strength has greatly increased.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

THE BISHOP'S APPOINTMENTS

MARCH

4. New Castle. 11. Evening, Trinity, Wilmington.
18. Dover and Camden.

APRIL

1. A. M., Claymont; P. M., Calvary, Brandywine Hundred; evening, Old Swedes, Wilmington.
4. St. Michael's, Wilmington.
8. A. M., St. Andrews', Wilmington; P. M., Grace, Brandywine Hundred; evening, Calvary, Wilmington.
15. A. M., Smyrna; evening, Middletown.
16. St. George's, Indlan River.
17. Milton. 18. Marshallton.
20. Delaware City.
22. A. M., Stanton; P. M., Newport; evening, Newark.
29. A. M., Immanuel, Highland; evening, St. Matthew's, Wilmington.

MAY

6. Milford and Harrington. 10. Millsboro.
11. Long Neck. 13. Laurel and Delmar.
18. Lewes.
20. A. M., Old Swedes', Wilmington (ordination); P. M., St. John's, Wilmington; evening, Christ church, Christiana Hundred.
27. Little Hill, Little Creek, and Ellis Grove, Bridgeville, Seaford, and Clayton, as may be announced later.

Ohio

Wm. Andrew Leonard, D.D., Bishop

CUYAHOGA FALLS.—On Feb. 25th, at morning service in St John's church, Bishop Leonard administered the apostolic rite of Confirmation to a class of 45 persons. This is the largest class ever confirmed in the parish and is said to be the largest class confirmed by the Bishop since his coming to the diocese. This was also the third visitation at St. John's church within a year, making over 80 additions to the Church by Confirmation in that time. This is a town of about 3,000 inhabitants in which there are the usual number of sects, but with a vigorous chapter of the Brotherhood of St. Andrew, and an active Chapter of the Daughters of the King, aggressive Church work is carried on, and Church teaching and Church ideas are being set before the people in such a way that there has been a general impetus given to study and examination with the above-named very gratifying results. Before the Bishop left the church, a nucleus for another Confirmation class had been formed. The largest proportion of the class just confirmed were of adult age, and included many from each of the denominations in town, four at least from the Roman Church. On Quinquagesima Sunday, a vested choir of 24 voices was introduced and it has had a marked effect on the services. It consists of both male and female voices, the women being very tastefully vested with robes varied somewhat from those worn by the men, and wearing the college cap. The rector of the church, the Rev. Robt Kell, is untiring in his efforts to build up this old parish and is succeeding wonderfully. Another year of such work will make a new church or an enlargement of the old one a necessity.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

APRIL

1. A.M., Incarnation, Phila; West Phila: P. M., St. Mary's; evening, St. Paul's, missionary meeting.
4. Evening, Ascension, Phila.
6. " St. John the Divine, Phila.
8. A.M., Calvary, Conshohocken; P.M., St. Paul's, Chestnut Hill; evening, Good Shepherd, Phila.
11. " The Annunciation, Phila.
13. " The Saviour, Phila.
15. A. M., St. Matthias', Phila; P.M., St. Alban's, Roxboro; evening, St. Barnabas', Kensington.
22. A.M., St. Matthew's, Phila.; P.M., St. Michael's, Germantown; evening, The Advent, Phila.
29. A.M., St. John's, Norristown; Phila: P. M., The Atonement; evening, Beloved Disciple.

MAY

6. A.M., St. John Evangelist, Phila.; evening, St. John's, Northern Liberties.
8. Diocesan Convention.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

Bishop Randolph visited the church of the Good Shepherd, Petersburg, on Sunday, Feb. 11th, and confirmed a class of seven. On the following evening he visited City Point, preached, and confirmed three.

The new church at Lambeth Point, a suburb of Norfolk, has been completed, and on Sunday, Feb. 25th, the Rev. Beverly Tucker opened the church by a celebration of the Holy Communion. It is to be known as St. Mark's.

A beautiful stained glass window will shortly be placed in Grace church, Petersburg, as a memorial to the late Dr. Gibson, who founded the parish and was its rector for over 50 years.

An effort is being made to entirely restore old St. Luke's church, Newport Parish, Isle of Wight Co. The Rev. Mr. Barr, who was formerly rector, restored the walls and roof, and had several stained glass windows put in, which were memorials. To complete the work will take $1,000. It is the oldest church in America.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

APRIL

1. Louisburg. 2. Kittrell
8. Raleigh. 10. Pittsboro.
11. Sanford.
15. A. M., Wadesboro; P. M., Ansonville.
18. Monroe.

Celebration of the Holy Communion at each morning service Offertory at evety service for diocesan missions.

From Jan. 7th to 14th, at Rocky Mount, a Mission was held in the church of the Good Shepherd, the Rev. Alvin Jones Vanderbogart, rector. The missioner was the Rev. Edward Benedict, of Oxford, N. C. Services were held nightly at 7:45. Familiar hymns, of a devotional character, were used. The sermon, each night, was a presentation of the fundamental truths of the Christian religion. The congregations were increasingly large, and the attention was held throughout. The missioner followed each sermon by a short instruction on the way of salvation. Many good results already show themselves.

At the church of the Holy Innocents, Henderson, from Feb. 4th to 11th, a series of religious services was conducted. Each day there was a celebration of the Holy Communion at 7 o'clock A.M., Evening Prayer and Bible instruction at 4 P.M., and a sermon at 8 o'clock. The services were conducted by the Rev. Edward Benedict, of Oxford, assisted by the rector, the Rev. Julian E. Ingle. The meetings were well attended. Mr. Benedict's sermons were characterized by directness, simplicity, and strength, as well as warmth, earnestness, and beautiful diction.

ASHEVILLE.—On Washington's birthday, Bishop Cheshire laid the corner-stone of a new church to be built for the colored people. This mission, the Rev. Henry S. McDuffey, priest in charge, has heretofore been known as Trinity chapel, but will hereafter be called St. Matthias' church. The service was attended by a very large congregation of white and colored people. The office used was a new and appropriate form set forth by Bishop Cheshire. The procession formed in the old chapel in the following order: the children of the parochial school, the choir, the Bishop's chaplain bearing his pastoral staff, the clergy, and the Bishop, and proceeded to the new foundation about one hundred feet away, higher up on the same hill. The musical portions of the service were rendered with great spirit and were led by the Rev. Mr. McDuffey. There were deposited in the stone, a Bible, Prayer Book, Hymnal, copies of THE LIVING CHURCH, *The Church Advocate*, *Churchman*, *Asheville Daily Citizen*, *Business Enterprise*, and names of the church officers and the Sunday school children. The corner-stone was a gift

from the Sunday school. Addresses were made by the Bishop, Mayor Patton who was for several years superintendent of the Sunday school, the Rev. Wm. S. Barrows, and Mr. John L. Love, secretary of the Young Men's (colored) Christian Association. This Church work for the colored people was begun by Gen'l and Mrs. James G. Martin immediately after the war, and has been continued without interruption ever since. The new church is to be of brick 96 feet long by 32 and 48 feet across the nave and transepts respectively, and the whole structure is to be like the foundation, of a solid and substantial character, though very simple in design. The congregation are making strenuous efforts to push forward the completion of the building. Their plan is to proceed with the work only so fast as it is possible without going in debt. The Bishop has heartily endorsed Mr. McDuffey's general appeal for contributions to the building fund.

Missouri

Daniel S. Tuttle, D.D., Bishop

BISHOP'S APPOINTMENTS

MARCH

6. Glenwood. 7. Kirksville.
11. A. M., St. George's, St. Louis; evening, St. Andrew's.
12. De Soto.
14. St. Chrysostom's, St. Louis.
18. St. Louis: A. M., cathedral; 3 P. M., St. Thomas; evening, Grace.
21. Evening, St. Paul's.
25. St. Louis: A. M., cathedral; evening, All Saints.
27. 10 A. M.. Mt. Calvary, St. Louis. Annual meeting of the Orphans' Home Association.

APRIL

1. St. Louis: A. M., Holy Communion; evening, St. Stephen's.
3. Columbia.
8. St. Louis: A. M., St. Peter's; Evening, Redeemer.
15. St. Louis: A. M.. St. John's; evening, Ferguson.
22. " " A. M., St. Mark's; P. M., Epiphany.
29. A. M., Liberty church; evening, Farber.

HANNIBAL.—The convocation reorganized last autumn at Monroe met at Moberly, Jan. 8th. The exercises were: daily, 7 A. M., Celebrations; 10:30 A.M., devotions and meditations; 3 P. M., discussions and plans; and evening meetings for the parish. On Monday night a sermon by the Rev. Mr. Hatch; Tuesday, by the Rev. H. J. Brown; Wednesday, by the Rev. E. P. Little; Thursday, by the Rev. Father Gay and the Bishop with Confirmation of two candidates; and Friday, boys' choir and sermon by the Rev. F. N. Atkin. The attendance upon all the services increased from the first, and decided interest was manifested in the parish. All the addresses were most earnest and practical. On the last night when the boys' choir from Macon came over by special car, the church was crowded and hundreds went away. After the Friday evening services, a reception was extended to the clergy by the ladies of St. Agnes' Guild at the house of Mr. Bushnell.

The next meeting of convocation will be at Mexico, where it is hoped the brethren will all be present and labor earnestly to put renewed enthusiasm into St. Paul's parish. A pleasing incident of the services at convocation was Father Gay's anniversary sermon of 50 years in the ministry. It was wonderful that a man 84 years of age could preserve such accurate memory, such unabated forces of mind and body, and so much fire and energy in delivery. The Bishop delivered a very instructive address on Thursday afternoon to the clergy upon "Little Things" in clerical duty.

ST. JAMES.—After many years of toil and tribulation, the devoted Church people were made glad by the consecration of their church by the Bishop on the last day of January. The sentence of consecration was read by the rector, the Rev. John W. Higson, and instrument of donation by Mr. W. A. Luther. The Rev. Russell Todd and the Rev. G. D. Miller assisted in the services. The music was admirably rendered. This church is the result of the wise and faithful labors of the late Rev. Wm. Johnson. It is a pretty rural structure from plans by the Rev. F. B. Scheetz; the interior walls are ceiled, and it will seat 150. No debt has been incurred.

ST. LOUIS.—The organization of the Church Club was completed on the evening of Feb. 12th. The purpose in view is well expressed in the words of the constitution, "to promote social intercourse among the members and to stimulate an active interest in the history and work of the Church." The officers elected are: F. N. Judson, president; T. R. Skinker and Edwin Harrison, vice-presidents; F. J. McMaster, secretary; C. W. Bullin, treasurer. The directors are: A. R. Donaldson, Wm. Bagnell, W. H. Thomson, Geo. T. Beall, I. M. Mason, and W. H. Woodward.

Northern Michigan

SAULT STE. MARIE.—Mr. E. F. W. A. Mangelsdorf, a member of the Roman Church and choir leader for the past three years of St. Mary's (R) church of this place, of German and noble birth, was received into our Church on Feb. 15th, the Bishop of Algoma, acting by request of and for the Bishop of Michigan, receiving his recantation of Romanism and his vow of allegiance to our Church, at the same time Confirming him.

The Board of Missions

At its meeting Tuesday, Feb. 13th, six bishops, ten presbyters, and five laymen were present.

The general secretary gave notice that it was proposed that on Monday, Feb. 19th, and on the third Monday of each month thereafter, at the noon-day prayers in the Church Missions House chapel, an address should be made to the clergy on some aspect of the mission work. The first of the series was to be delivered by the Bishop of New York.

Communications were received from six of the bishops in the domestic field concerning the missionary work under their jurisdiction, and their action with regard to the appointment of missionaries, and their stations and stipends, was formally approved. The Bishop of East Carolina wrote about the financial distress in his diocese and asked if an increase in the annual appropriation to East Carolina could be made. This request was referred for further consideration. The Bishop of Milwaukee informed the Board that the mission of Trinity, Wauwatosa, had become self-supporting from March 1st, crediting much of the success of this to the nourishing care of the Board.

After mature consideration, extending over several months, the Board adopted the following:

Resolved, That whenever a domestic missionary bishop, who has served as such for not less than ten years, shall be permanently disqualified by reason of age or physical or mental disability, from performing the duties of his office, and shall resign his missionary jurisdiction, and whose resignation shall have been accepted by the House of Bishops, he may receive a pension, the amount of which shall in each case be determined by the Board after due consideration of the particular circumstances of the case; but such pension shall in no case exceed two-thirds of the annual salary paid to him by this Board before his resignation.

Letters were submitted concerning the Alaska Mission. The Rev. Mr. Canham, now of the English Mission, was appointed as missionary at Nuklakayat Station, Alaska, the appointment to take effect when he shall have complied with the canonical requirements of this Church; the Rev. J. L. Prevost was granted leave of absence, beginning with the summer of this year, and Dr. Briggs leave of absence, beginning with the summer of 1895, each for one year. It was announced that Dr. Mary V. Glenton's appointment had now taken effect. Miss Bertha W. Sabine was appointed a missionary teacher for Alaska under the pledge of the Woman's Auxiliary to provide the needful funds over and above all usual offerings. In the event of a special meeting of the House of Bishops, the Board requests the Presiding Bishop to bring to the attention of said House the condition of the missionary jurisdiction of Alaska with special reference to its lack of episcopal oversight and administration.

Letters were presented from the Rt. Rev. Drs. Holly, Ferguson, Williams, McKim, and Graves, and from Miss Muir and several of the foreign missionaries. Bishop Holly informed the Board that the new church edifice reached Port-au-Prince on the 10th of January. Bishop Ferguson's last letter was dated at Sierra Leone, Dec. 30th. He expressed his desire that appointments might be made for Bassa Station, the Cape Palmas Orphan Asylum, and for St. John's mission, Cape Mount. One appointment was made, the Woman's Auxiliary having made themselves responsible for all the expenses connected with it—that of Miss S. A. Woodruff. She is to be stationed at the Cape Palmas Orphan Asylum and Girls' School, Cape Palmas. The Bishop wrote that he had heard that the English vessel which was seized for smuggling had been confiscated, together with her cargo, and the officers who were imprisoned at Cape Palmas, were fined £500. The investigation was conducted in the presence of the officers from two English gunboats sent for that purpose. Bishop McKim wrote explaining the imperative need of new buildings for St. Paul's College, Tokyo, saying that without them it would lose much, if not all, that it has gained within the last three years. The Rev. Mr. Tyng is in this country making an effort to raise the necessary funds. The following resolution was adopted:

That the Board make statement to the Church that those in the field recognize the great necessity of the erection of new buildings for St. Paul's College, Tokyo, and would be very glad if special offerings in sufficient amount could be given; but in the present condition of the treasury, it cannot afford to have any usual offerings for foreign missions diverted to the purpose.

A convocation of our mission workers, Japanese and American, was held on Jan. 12th and 13th. The Japanese urgently called for American clergymen to live in the capital towns of each Province and to work from them as centres. In some other missions, the Japanese are asking that the number of foreign missionaries be decreased, and so it is especially gratifying to notice the harmony and good will toward our mission. The Bishop says there never was a time in our work when the Americans and Japanese were so close together. Mr. Jefferys has joined the mission earlier than he had expected, having provided a substitute for his Government engagement. At the synod of the Japan Church, the question of episcopal jurisdiction was brought forward by the Japanese. This matter was referred by the Board to the Presiding Bishop for such action as he may deem expedient to protect the position of our mission in Japan, and to prevent misunderstanding between it and the mission of the Church of England. Miss Muir writes that the winter rains have told heavily on the old school building, and the roof is giving way, bringing down the plaster of the ceiling; asks if there be any hope of building the new school house this year upon the newly-acquired property.

Bishop Niles, chairman of the special committee appointed in accordance with the action of the last missionary council, at the November meeting, presented and read an admirable report upon the perfecting and putting into operation a system for the missionary instruction and training of the children of the Church. This report is published at length in *The Spirit of Missions* and in *The Quarterly Message*.

A Missionary Conference

The Presiding Bishop has received the following letter and statement from the Archbishop of Canterbury:

LAMBETH PALACE, S.E., Jan. 30, 1894.

MY DEAR PRESIDING BISHOP:—I am requested by our Board of Missions to forward to you the enclosed memorandum upon an important conference on missionary subjects which is to be held this year in London, and I have the greatest pleasure in complying with their wish, and in supporting the strong desire that yourself and the bishops of America be vice-presidents of the conference, and that as many of them as possible should take part in the proceedings.

It is hoped that other American clergymen may also be disposed to be present and to take part.

I shall have the honor of conveying your answer, which I trust may be in the affirmative, to the Board of Missions, and I may name the Rev. James E. Philipps, *Bart.*, The Vicarage, Warminster, as the Hon. Secretary, who will conduct such correspondence as may be necessary.

With the greatest respect and kindest remembrances, I am your faithful and affectionate brother in Christ,

[Signed] EDW. CANTUAR.

MISSIONARY CONFERENCE OF 1894

Various diocesan missionary conferences have been held from time to time in the Church of England, and also those promoted by missionary societies within it. In 1875 there was a more general missionary conference held in London for one day, at sessions of which Archbishop Tait and Bishop Jackson presided, and two years after, in 1877, a similar conference was held for two days, at Oxford, at which Bishop Mackarness presided.

These two conferences were the result of private efforts. Sixteen years having now passed since the holding of these conferences, the time seems to have fully come when such a general conference should be held; and now that the Church of England has her Boards of Missions of Canterbury and York, it seems right that such a conference should originate and be carried out by these boards. Early in last year, a resolution was moved and carried unanimously that such a conference should be held in 1894, and that a large committee should be formed for the carrying of it out, that the Archbishops of Canterbury and York be patrons; the English bishops, the bishops of the Churches of Ireland and Scotland and any of the colonial bishops who should be intending to be in England at the time of the conference, should be asked to act as vice-presidents of the conference, as well as distinguished laymen known to be interested in missions of the Church of England.

The invitation to join the committee of the conference has met with a very hearty response, and much enthusiasm has been evoked.

It has been thought advisable, from the multiplicity of subjects which have been suggested as desirable to be brought before the conference, to extend the time from two to four days, namely, May 29th, 30th, 31st, and June 1st.

It is proposed to begin the proceedings on Monday, May 28th, by the kind permission of the dean, with a service in St. Paul's cathedral at 4 o'clock, with a sermon. The Lord Mayor will attend in state, this service. From St. Paul's the members of the conference will proceed to the mansion house, where they will be entertained by the Lord Mayor and short missionary addresses will be delivered.

On the Tuesday there will be, it is hoped, early Celebrations in various London churches.

The conference will be held in the large hall of St. James', Piccadilly, and there will be three sessions each day. There will also be sectional meetings in smaller halls.

The object of the conference is for the consideration of various missionary problems. Short papers will be read and there will be selected speakers, and then free discussion. It is believed that such a gathering held in the metropolis of those interested in missions cannot but help, with the mercy of God, in the promotion and further success of missionary enterprise.

It is the earnest desire of the conference committee that the bishops of the Church in the United States, and any representative clergy and laity should take part in this conference, the first set on foot by the whole Church of England. The committee hope that the bishops will kindly accept the office of vice-presidents of the conference.

Signed on behalf of the Board of Missions of Canterbury and York, [Signed]

JAMES ERASMUS PHILIPP,
Secretary of the Conference.

The Living Church

Chicago, March 3, 1894

Rev. C. W. Leffingwell, Editor

The suggestion of Bishop Potter that in the new Protestant cathedral in this city there should be a special transept used as a valhalla for distinguished American poets and men of letters, as in Westminster Abbey, is not likely to be received with perfect meekness, inasmuch as the cathedral will represent but a small portion of the people of the country. It is not as if we had here an established Church which could claim religious or intellectual pre-eminence.—*The Independent.*

"Meekness" is not a characteristic virtue of our independent contemporary, especially when he is discussing the claims and credits of the Protestant Episcopal Church. Yet even this arrogant editor might fill a niche in Westminster Abbey, "if he were man enough." Probably Bishop Potter does not propose to have his "valhalla" any narrower than the English edition.

A Polish Priest of the Roman Church in Detroit, named Kolasinski, had difficulties with his bishop a number of years ago, and finally revolted against the episcopal authority altogether. As his congregation adhered to his cause with unusual devotion, he was able to establish a work of remarkable proportions. His adherents are said to have included many thousands, swollen of late years by fresh arrivals from Poland. The treasury of the church became very wealthy. Kolasinski lived in considerable pomp and luxury. He lately built a large church which was consecrated, as we are informed by a Chicago paper, by "another discredited cleric, who claimed to be an archbishop." The occasion passed off with great pomp and splendor. Meanwhile, however, negotiations were going on for reconciliation of the wayward priest. Most of his followers, it seems, were not aware that he had been cut off from Rome. Their amazement must have been great when he publicly announced the other day that he had been no better than an impostor for many years, but that he had now been restored to good standing with his superiors on condition of undergoing a week's penance and making a public acknowledgment of his errors in three languages. These requisites have now been fulfilled in the letter if not in the spirit. On Sunday, Feb. 18th, Kolasinski preached in the presence of Mgr. Sbarretti, the representative of the Ablegate Satolli, and read his retraction in Polish, German, and English. This, however, was done, spite of the delegate's directions, in a whisper or low muttered voice inaudible to the congregation. The general impression seems to be that the Church had come to Kolasinski and that Kolasinski had not come to the Church.

The Letters of the Bishop of Mashonaland, (Dr. Knight Bruce) from which extracts are given in a recent number of *The Church Times*, are of great interest. They bring before us the figure of an unusually strong and devoted man. The letters include graphic sketches of the Matabele war in which he accompanied the English troops, "not as chaplain to the force, but as Bishop of the country in which both the contending parties live," and wishing to do all he could for either of them, for the wounded and, for peace. This was without doubt a difficult line to take, but notwithstanding the fact that many of the men showed their dislike of his neutral attitude, the Bishop maintained it heroically and evidently won confidence and respect. He ran all risks in ministering to the sick and dying on all sides. A paragraph from one of the latest letters is worth quoting, as it completely refutes the charge that the Church authorities desired the Matabele war in order to open the door more effectually to missionary enterprise; "I entirely and emphatically repudiate," he says, "any share in the sentiment that 'the sword', is a necessary factor in the Christianizing of these savage nations, or that the only road for the preaching of Christianity is by destroying their power; and I here distinctly assert that no letter written or speech made urging on a war with the Matabele has ever had any sympathy whatever from me. I hoped to the very last it would be avoided. The more rapid reception of Christianity may be the outcome of all this; but rapid reception is not always most solid."

Cranmer and the Ordinal

The attempt is often made of late to make it appear that the Ordinal, as contained in the Prayer Book, falls short of expressing the doctrine of Apostolic Succession, or that episcopacy is of divine origin and essential to the perpetuity of the Catholic Church and the validity of the Sacraments. One method is to insist that those who framed the Ordinal had no belief themselves in episcopacy as a necessary part of the constitution of the Church of Christ, and that that view was altogether new when it was set forth in Bancroft's famous sermon near the end of the 16th century.

We do not think it necessary to admit that anything absolutely depends upon the views of Cranmer or the other reformers. It is not what they thought but what they did which chiefly interests us. If they left the continuity of the Church unimpaired in its constitution and in its faith and worship, in other words, if they left it a part of the Catholic Church, we need not concern ourselves too anxiously with their individual ideas and interpretations. If the Anglican Church has retained its solidarity with the ancient Catholic Church of Christ, then the only legitimate interpretation of its formularies is that which takes them in a Catholic sense. To deny this is to deny the Catholicity of the Church. To contend that the English Church gave up the Catholic "theory" of the episcopate—to use language which has become only too familiar of late years—is to say that she ceased to consecrate bishops with the Catholic intention, and this is to yield the whole ground to the Roman claim against Anglican orders.

Nevertheless, it is interesting to enquire whether it is true that the reformers did as a matter of fact intend to leave the doctrine of the Apostolic ministry in doubt. *The Church Times* of Dec. 8th has given some interesting material for arriving at a conclusion, so far as Cranmer is concerned. It is in the shape of extracts from Cranmer's "Catechism," published in 1648, a few months before the English Ordinal. The greater part of this catechism is derived from the German and Latin catechism of Justus Jonas, the disciple of Erasmus. But in the latter there is no word about bishops or their succession from the Apostles. Instruction on this subject, therefore, had to be supplied by Cranmer himself. Here was a fine opportunity to indoctrinate the rising generation in any special views which he and his friends might have adopted. We know from the very Erastian utterances of Cranmer at other times, what might have been possible. But in a quasi-official formulary like that before us, there is no trace of such vagaries.

The section is entitled, "The Authoritie of the Kayes." The child is directed to rehearse word for word the actual words of our Lord in giving "commission and commandment to His ministers." The passage assigned for this purpose is that from St. John xx: 22, 23, "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." An explanation follows in which the child is told that "our Lord Jesus Christ did call and choose His twelve Apostles," [we take the liberty of modernizing the spelling], "And after Christ's Ascension, the Apostles gave authority to other godly and holy men to minister God's Word." "They laid their hands upon them and gave them the Holy Ghost as they themselves received of Christ the same Holy Ghost to execute this office, and they, so ordained, were in deed and also were called the ministers of Christ as the Apostles themselves were. And so the ministration of God's Word, which our Lord Jesus Christ Himself did first institute, was derived from the Apostles unto others after them, by imposition of hands and giving the Holy Ghost, from the Apostles' time to our days." "And this," proceeds the Archbishop, "was the consecration, orders, and unction of the Apostles whereby they at the beginning made bishops and priests, and this shall continue in the Church even to the world's end." He concludes by setting before the "good children" the distinction between the ministry of Apostolic Succession and any others, after this fashion: "Whatsoever they [viz., the former] do to you, as when they baptize you, when they give you absolution, and distribute to you the Body and Blood of our Lord Jesus Christ, these ye shall so esteem as if Christ Himself in His own person did speak and minister unto you." But of the others he said: "And on the other side, you shall take good heed and beware of false and privy teachers which privily creep into cities and preach in corners, having none such authority." Surely, it is as clear as day that the authority of which he speaks is that which comes through Apostolic Succession. These irregular teachers are to be rejected not because they are not recognized by the State, but because they are outside that ministry which Christ ordained to "continue in the Church even to the world's end."

If any comment upon the Ordinal were needed from those who set it forth in its present form, we have it here in as full and uncompromising a form as could be desired. He who penned these words was, in all probability, engaged at that very time upon the revision of the Ordinal which was set forth in English so short a time afterwards. He could not foresee that men would arise who would say that, "from the Apostles' time there have been these orders in Christ's Church—bishops, priests, and deacons, was not meant to assert that these orders actually came from Christ and the Apostles, or were of divine institution or are absolutely obligatory. Yet he has made it as clear as words could well do, what sense he and his associates considered to attach to that expression as well as to the Ordinal as a whole; in what sense the Church was to be instructed upon that subject. And that is no other than the ancient and universal sense of the Holy Catholic Church of Christ.

Why Keep Lent?

SERMON PREACHED IN ST. GEORGE'S CHURCH, ST. LOUIS, BY THE REV. R. A. HOLLAND, S. T. D. ON THE FIRST SUNDAY IN LENT.

Rend your hearts and not your garments, and turn unto the Lord your God, Joel ii: 13.

We are about to enter the seclusion of Lent, a valley among the mountains that brings peace. Through the midst of it winds the river of life; in its cool shade the dews of heaven linger throughout the day, its morning runs to evening without sultryness of noon, and all its hours are answered prayers. Shall we not gladly go down and rest, we who have been treading these many months the desert steppes of worldly care, and seeking, with hot thirst, pleasures that proved oases in the air? Is it not well to let the senses sleep awhile, and devotion wake to expectancy like their's who tarried on their knees until they knew by the fannings of His breath that the Comforter had come?

"No," some good people say, "the valley is under evil enchantment, and Armida's wood. The senses that rest there renew their chase with ardent desire, the devotion that keeps vigil there spends itself and sinks into heavier drowse. See how eager the revel grows on the verge of this set penitence; how the dance stops

only at the stroke of Tuesday midnight and then with one foot lifted for the step that profanes; how then the worshippers overdo their worship as if by two months of pious hurry they could store up a stock of grace that would last through the months of folly and sin. Surely it were healthier service to be sober and chaste and temperately devout all the year!" So some good people say. And yet these good people would not forego their own week of prayer and their rigid Sabbaths, notwithstanding they ought to pray without ceasing and make every day sabbatic by the best use of their time. They forget that more than any other night of the week, that which precedes the holiest day, is given up to surfeiting and drunkenness by wicked men who spend the holiest day in snoring off their weekly debauch. Ought the Sabbath, therefore, to be abolished as giving aid and comfort to debauchery?

No; the day, the week, the season, is to be judged by its intention and a corresponding use of it, not by abuses which lack its spirit and consequently cannot exhibit its character. There may be hypocrisy in Lent, but there is also hypocrisy in Sunday. With many, Lent is only a fashion, but with many more, fashion is the only motive that prompts their attendance in God's house on Sunday. Some persons may be silly enough to imagine that if they gird up their consciences tightly in Lent, they can loosen them the rest of the year; but still more act as if they imagined that to read the book of Deuteronomy and hear a sermon about original sin on Sunday, gave them a dispensation to cheat and gouge and backbite through the week. Is it not equally absurd to reckon the benefits of either Sunday or Lent by hypocrites, the mummers of fashion, the imbeciles and scapegraces, who never truly seek, and hence never obtain them? What such false disciples do is not to represent but misrepresent every feature of the religion they profess.

It may be asked, however, if a perfect religion would not dispense with special days and seasons, and keep all days and seasons alike, making every thought a prayer, every deed an offering of sacrifice, every desire an inspiration, the whole earth a temple, holy everywhere with the presence of God? I answer that I see no antagonism between special days or seasons and a life of constant, universal devotion; but on the contrary, think the one unattainable without the other. Men do not drop by accident of birth on the heights of religion, but must climb steadily, toilsomely, to reach them. Few reach them at all in this present life, and they are the most diligent and careful to follow the footprints left by saints who have explored the way. Example, advice, sympathy, are needed to set the feet in the right path and start them on their journey. Then appetites and passions must be controlled; the limbs of the spirit kept clean and sinewy; energy of well-doing refreshed by frequent rests of meditation; the alpenstock of reliance on God grasped well in hand and planted before every step, least treacherous snows should hide some deadly fissure; glimpses given whenever faith begins to fail, of gentler slopes and purer airs, and of a light whose earlier dawns and later sunsets tell the spirit it is nearing the summit where there is no more night. No mountaineering is so difficult as that which seeks the fadeless shining of the face of God; none leaves so many spent climbers far below their goal; none needs such regular training, such frequent encouragement, such tough pertinacity of will. And the days and seasons are too few rather than too many that would fit our spirits for their task, that would lift and carry them up sheer cliffs and across ravines to the high mood that holds unclouded communion with heaven. Depend upon it, your days will never all become Sundays by having no Sunday among them, nor your seasons all Lent by casting Lent out of their annual round. By such a course, instead of raising the tenor of your life to its loftiest reaches, which are rare, you drag it down and keep it prone in swamps of sense and self.

Nor have we any reason to believe that the soul will ever in this world or the next, gain a level ridge of uniformly supreme exaltation. There may be no more night, but the eternal day will have varying degrees of brightness. Though God's glory be always seen, the eye that sees it will not always have the same power of vision. The law of rhythm is more manifest as the scale of life rises. It scarcely appears in the clod; it is obscure in the tree which once a year fills its branches for a new outburst of foliage; it becomes distinct in bird and beast, which with every night and day sleep and wake, die and are born again. But in the mind it is always rippling and billowing and swinging in tides like the ocean. And the higher the mental activity, the swifter and greater its fluctuations! Thought that has only to remember, compile, edit, may plod with mechanical regularity through its monotonous work; but Thought that discovers, invents, creates, must wait on inspiration, whose tides are seldom at their flood. The singing hours of a poet's lifetime would scarcely make one month of continuous song. Between them are silences painful in their length, and yet only in these silences can the poet hear his heart beat, and from its beating learn life's sweetest undertones.

Now, this rhythm, this periodicity, so distinctively a law of spirit, we may expect to see in signallest action where spirit is most essentially itself—that is, in its intercourse with God. Peace may abide always—the peace of trust which cannot forget raptures that have been, and knows they shall be again, but this peace is ebb rather than flood of spirit, which in its springtide overflows all sensuous bounds and feels beneath it the warmth of eternal shores. The mystic, therefore, who fancies that the holiest life takes no note of special days and seasons, does violence to the very laws of holy living, and while trying to avoid mechanical worship, makes his worship as mechanical as a Calmuck prayer-wheel in its changeless round. "We want some intercalated days," says Emerson, "to bethink us, and to derive order to our life from the heart; . . . to check this headlong racing and put us in possession of ourselves once more, for love or for shame." And what Emerson's intercalated days are for the weeks, that we would have Lent be for the year—a Sabbath of months when we shall be the "children of liberty, of reason, of hope; refresh the sentiments; think as spirits think who belong to the universe, whilst our feet walk in the streets of a little town, and our hands work in a small knot of affairs."

For in spite of the daily prayer that should, but too seldom does, begin and end each day, the hubbub of the hours between turns the mind into a Vanity Fair; and that one day in the week which should rally our better selves by its summons to worship, cannot counter-vail the besetments of the other six days, which never let up in their temptings of self-indulgence.

And when the year is past and we review, if haply we have wisdom enough to review its course, we see that the soul has been sadly over-mastered in its conflict with evil, that the world has crowded and driven it too closely, that hunger for the bread of heaven has been starving while avarice was gorged, that bad habits instead of being shaken off, coil tighter about the will and hold it now as with fangs fixed in its heart. Or, if we have escaped these deadlier hurts, we find a stunting of spiritual growth by neglect—hope dull-eyed, love cold, courage nerveless, the whole man still unacclimated to the rough but wholesome verities of religion, wholesome and sweet to those who always breathe their tonic air. What then can we do, if we would not despair of our spiritual life, but try to recover lost strength by an extraordinary treatment which puts every appetite, inclination, and aim under regimen, forbidding luxuries and amusements innocent in themselves, lest they should retard its work, and curtailing the hours of business that more time may be spent in the healing rest of prayer.

Lent is such a regimen, and if any man thinks his piety too sound to need it, he of all men needs it most. Sin cannot repent unless it knows itself to be sin, and without repentance there can be no recovery because no effort to recover. The chief danger of yellow fever is that the patient will imagine himself out of danger when he is all but dead. Self-righteousness is the same sort of illusion in sin. God's help, His medicines of grace, the nursing care of His Church, the sacramental transfusions of His life into the very life of the soul, whereby though dying, that soul is thrilled with new and heavenly powers, these aids and remedies are for the sin-sick who feel their need of them. But self-righteousness feels no such need. It is good enough. It is independent of fasts and feasts, all the prompt succors and tender disciplines of the Church. It hugs its big, blind self as if it had God already in its arms.

Moreover, the spirit that imagines it can do without any one of the means of grace provided by the wisdom as old and broad as humanity which the Church incorporates, is to that extent the spirit of self-righteousness. How prevalent it is. How instinctively even when begging mercy as miserable sinners, our hearts protest that they are not so bad after all. How ready we are to take relative standards of judgment rather than the law of God, and tiptoe as we measure ourselves by the side of neighbors chosen for the flattering measurement, with an eye to their shortness of stature! How glibly we condemn in our fellows, vices which are quite as obviously our own, and without a suspicion that our glib condemnation only excites wonder how we can so hate these vices and yet never forsake them. Even when forced to see the deceitfulness of our hearts by the shame of some sudden yielding to a sin we thought ourselves proof against, how instantly we shut our eyes and turn away from the sight and make haste to forget it, and stride on in the old reckless self-righteous abandon.

The truth is, that sin is in its very nature self-righteous. It vitiates the judgment as well as the passions. The inward tests of good are discolored by its taint, and when purity turns sallow, corruption itself looks pure. The soul must be thrown into new relations that it may learn to suspect the glamor on its vision. As the tippler who drinks and drinks but never to drunkenness, knows not what fire runs in his veins until the abstinence of some long illness cools them, and then marvels why he did not feel their burning before, so all bad habits have first to be changed in order that the soul may find out how sorely they needed changing, how full they are of unsuspected poison. And the more complete the change, the clearer will be the eye of self-examination.

Hence Lent bids you with a prophet's voice to prepare a way for the Lord into your lives by a radical alteration of habits. Lower appetite, exalt reason and conscience, make the crooked places of self-seeking straight, and the rough places of duty plain by treading them. However contented you may be with your manner of living, alter it to get a new point of view. Step out of the old life as far as you can and look at it as not yours, but as a thing of the past, as something ended and to be summed up and weighed. You are a moderate drinker? Quit drinking, then, altogether, for a month. The experiment will be easy to a thirst that is only moderate, and is most necessary to the hot craving that knows not its peril. You believe in Christ and hope to dwell evermore in His presence? Then for one little Lenten month go often to His altar and try whether His presence seems real to you there, and whether you delight in the prayers and hymns and creeds that celebrate its reality. You are not a Churchman but respect the Church and wish you had faith enough to assume its vows? Then for one brief month test the sincerity of your wish by living up to all the faith you have, and reaching out for more, that wishing may be transformed into will, and the will may bring your disordered life into some sort of method whereby it can learn what it cannot but doubt now while living mainly by its doubts, namely, that the religion which fills a want of man's spirit has the same evidence as the air that fills his lungs and the light that gladdens his eye.

And if such tests appear trivial and inadequate, their triviality, remember, is an accommodation to sluggish consciences which would refuse graver experiments; and as for their inadequacy, one dry leaf on an autumn stream suffices to show the set and force of the current. They will at least break up dreaminess. They will give some wide-awake knowledge of one's habit. They will show the direction of moral purpose. They will bring out the tone of character. When your fast railway trains stop at certain long distances, you can hear the stroke of a hammer on wheel after wheel, and the ring that answers tells whether there is any flaw in the metal. And just such a pause in the rush of life and just such a stroke on the wheels of character is the discipline of Lent. And if Lent does not serve this self-manifesting end, its abstentions and efforts are a waste of time. For no rational Christian believes there is any use in abstaining from roast beef to feed on pompinot, or in eating egg instead of chicken, as if a chicken were holier for being unhatched. Quite as little use is there in giving up pleasures we do not cherish while clinging to those which are our chief dissipation and peril. Fasting in itself is not a virtue; the pain of voluntary hunger cannot expiate sin; leanness has no special beauty in the sight of heaven. The virtue of fasting is in its discipline, and to be disciplinary, it must deny the habits that threaten by their strength, the passions that have any look of wildness in their over-weening.

And the denial is the more necessary, the more we shrink from it, for the shrinking betrays the very sore-

ness which if not looked to promptly, will fester and gangrene. Any religion that seeks to ease the pain of sin rather than cleanse the blood of it, preaches a gospel of perdition. Its lotions soothe to death. Not truth but indifference, not righteousness but comfort, is its opiate aim. "We have had enough of shocks and rousings," exclaim its lackadaisical, sleepy-eyed votaries. Truth and duty are to us not so much a matter of revelation as of taste. We take our faith as we do our cheese, or our claret, by our liking. We do not like to be rasped with rebukes. We do not like doctrines of penalty. We do not like appeals for self-discipline. We want to be comfortable. Civilization has cushioned us with soft things and we must have a soft creed, a church that assigns no tasks, a style of preaching that invites us to lounge in our pews as in barber chairs, where sins are neatly trimmed like side-whiskers and then sprayed with perfumery of amiable sentiment.

So religion is used to sanctify a foppery of spirit more despicable than any of the evils it fears to look in the face and smite, a casino piety without moral indignation, without courage, unable to suffer, ready to faint at the first touch of a real cross on the shoulders. Retaining God in its lip worship, it has left him out of its manhood. And between the atheism that denies a God outside the man and the atheism that denies everything God-like within him, the latter is infinitely the more godless. Better be lost than not worth saving.

No, gentlemen, your religion of luxury will not do. Earth is too lurid with the shame, the woes, the degradations, the monstrosities, the suicides of sin, to leave any eye unwarned of the hell that underheaves all human society and breaks out in so many lives already on fire with its lusts. You must see it whether you like the spectacle or not. The awful facts of the soul may no more be hidden for your comfort that may thunderbolts or volcanoes. They flame too close by in homes you know; in blasted characters still dear to you; and some smoke of their burning comes up into your own delicate consciousness even when most profusely scented with its frangipanni optimism. The God that is now, the God that governs in this world right about you, the God whose laws you may watch at work in the retributions of time, bringing every deed to the judgment of its own sure and manifest consequences, is not the easy-going infinite joviality you have elected for bonvivant admiration, and would make the fashion of the Church—the latest style of deity. And though your jolly good fellow of a deity become a fashion, clubs voting for him, the newspapers writing him up, so-called culture snubbing as boorish the thought that does not toast him as the host of life's long dinner of dainties, with heaven in due course for dessert, he can never be more than a fashion.

On earth, at least, he is not a fact. There is another God to be dealt with here. And this God loves us, but with a love too wise and earnest to withhold any pain that may burn off the dross and refine the gold of character. He warns before he punishes, and even his punishments are warnings against evils worse than punishment.

One thing this God and his world have no pity for, and that is cowardice, the cowardice that would blink fact and law in the name of highest truth, the sacred name of religion. Religion is frank, brave, earnest, quick, and stern in its hatred of sin, or it is nothing; and hypocrisy itself must pretend to such virtues to make even a decent sham. Be honest with yourselves, gentlemen. What do you believe in most? What are you living for? If a Christ—the perfect man, were to be inferred from your conduct, what sort of Christ would He be? How about your appetites, habits, occupations? Is there any cross in them? Are the principles that govern them fit to endure forever? Have you any eternal element in your character? Why should not that character die with your flesh and be shovelled under the same dirt? Which way do you face right now, towards spirit or towards flesh? Up or down? Which way tends your life? Ask. Insist on knowing. Be not put off. Force the issue at once.

> When the fight begins within himself
> A man's worth something. God stoops o'er his head,
> Satan looks up between his feet; both tug,
> He's left, himself, i' the middle; the soul awakes
> And grows. Prolong that battle through this life,
> Never leave growing till the life to come.

To such a combat the Church urges her sons now, and Lent is both the combat, and the training that assures the victory. It not only tests old habits but begins new and better ones. Diet, exercise, regular hours—diet of temperance, exercise of good works, regular hours of prayer—increase, harden, and make more alert every muscle of the spiritual man. In things spiritual as in things bodily, drill alone can give the habitual rightness of action which no surprise of the foe can embarass. Only he who learns to know his better nature can readily command his worse. All true freedom comes by discipline. Letter by letter the words must be spelled out before the mind can freely read the book which gives it the inspection of another's thought. Key after key, one finger at a time, the chords must be struck and the hands turned this way and that—now stretched and twisted, now bent, now crossed, while stops are awkwardly pulled and pedals awkwardly pressed by the organist, until every joint is supple and every nerve expert, that by a perfect obedience of his whole body to the laws of the organ, he may rule its world of harmonies. So God's inspirations are for thought which has the orthography of his symbols, and the highest worship falls upon feeling so familiar with the keys and stops and pedals of conduct that feeling need but listen to repeat the heavenly strain it hears.

In this training not a feast or fast, not a sign or posture or accent or religious time-beat, is unimportant. The more constant the routine, and automatic the action which it attains, the freer will be the conscious spirit to sport with every fresh impulse. "Let me lose a day's practice;" said Von Bulow, "and I know in my playing; two days, and my friends know it; three, and everybody knows it." And constant practice is quite as necessary to the music of life. For religion, too, must be in the best sense automatic, to be spontaneous. It is the half-practiced religion that remains always inexpert and clumsy, and tires of its bondage which is never enough in bonds to become free. By as much as any activity of man grows habitual and unconscious, by just so much are his attention and will liberated for new and higher activities. Thus he rises by a succession of voluntary efforts which grow fixed as habits, to an ever surer and broader liberty of invention and experiment. He is not always beginning near the bottom but stands on the top of an old self to put forth the new. The tree of life turns last year's sap into this year's wood, that new and wider rings may form and new and loftier branches sprout and grow. Not until the temple ritual ran in his very blood, could the Hebrew stand fast in the liberty of Christ; not until the canon law was wrought into the marrow of his backbone could the Teuton be entrusted with the rights of modern civilization; and ritual and canon law must be re-incorporated by personal discipline into every man that the progress of the race may be the measure of his growth in what is essentially and therefore divinely human.

Train then, my brothers, like God's athletes. Deny yourselves. Endure hardness. Act by rule. Act right, whether you like the action or not. Wait not on the Spirit to move you, but invite His motions by making your mind mobile to their lightest touch. Form holy habits and be their bond servants, that they may emancipate you into the largest liberty of God's sons. Remember, it is the disciplined mind that is freest in true thought, and the disciplined will that is freest in ease and alacrity of righteous achievement; and the disciplined spirit that wills the very will of God, and in gladly serving him is served by all His wisdom and omnipotence. For inspiration itself is under law, and that law is the same for all imbuements of man's spirit with the Spirit of God. The discoveries of science are for the scientist who sets himself to patient watch; the inventor, like Edison, goes into solitude, days together, that his attention may grow keen-eyed for the missing device that will complete his invention; the poet hollows his hand about his ear and hearkens to every rustle and stir and whisper of nature, lest he lose a note of her song; and the revelations and empowerings of religion come to those who watch and pray for them. Where the soul provides the best service, the King's banquets are oftenest and most sumptuously spread. The saint's joy belongs to the saint's vigil; Easter to Lent, whether for one season or for a life, or for the life evermore.

MEMORIAL or other offerings for presentation at Easter may be procured through THE LIVING CHURCH. Write to us, stating what you desire, and we will give you all necessary information.

Episcopal Visit to Mexico

TRANSLATED FROM *La Buena Lid*, MEXICO,

In spite of the so-called *Christian Advocate* (Methodist), which has used its utmost endeavors to prejudice the apostolic rite of the Laying on of Hands, truth and reason have had their effect upon our congregations, enabling them to rejoice in the visit of Bishop Kendrick to the Mexican Church during the month of January.

There was a wide-spread enthusiasm when the arrival of this worthy successor of the apostles was announced.

The first congregation visited was that of Amecameca, where thirty-three persons were confirmed.

The itinerary of the Bishop was as follows:

Jan. 5th, Amecameca, 33; Jan. 7th, City of Mexico, 38, the congregation numbering 220; Jan. 8th, Xoloc, Huitzila, and Tizayuca, 39; Jan. 10th, Cuernavaca, 25; Jan. 12th, Alpuyeca, 18; Jan. 14th, Jojutla, 44, representing Jojutla, Panchimalco, San Nicholas, and San Jose Vista Hermosa; Jan. 17th, Xochixeuco, 9; Jan. 19th, LaVenta, 19; Jan. 20th, Eucinillas, 12; Jan. 21st, Cuaxithi, 18; Jan. 25th, Joquicuigo, 85; Jan. 28th, San Pedro Martir, 9, and in the City of Mexico, 12.

As may be readily seen it was not possible in so short a time to visit more than half the congregations of the Mexican Church. The whole number confirmed was 361. In all these congregations the Bishop was received with marked tokens of respect and gratitude. To all the addresses of welcome that were tendered him, he replied in language which revealed his zealous love for sound Catholic doctrine, and his affection for the National Mexican Church, Mr. Forrester interpreting for him and accompanying him in all his visits.

The Bishop's soul was deeply moved at every step when he beheld so many brethren, congregated in the blessed name of Jesus, almost all poor, but rich in faith and the blessing of the Lord. "Such were the congregations of the Primitive Church!" we heard him exclaim. And we, seeing him surrounded with children whom he cherished with paternal tenderness, and seeing him greet with all kindness even the humblest laborer, exclaimed in return: "Such were the Apostles of our Lord!"

The impression which these visits left on each one of our congregations has been profound, and must greatly contribute to the upbuilding and progress of our Church.

The congregation of Joquiciugo wishes me to make public their gratitude for the gift of $47.25 which the Bishop gave to help finish the chapel in that place.

On Jan. 31st, at 10 o'clock, the solemn function of ordination took place in the chapel of the Orphanage, memorial of Maria Josefina Hooker. The candidates, Fausto Orehuela and Manuel M. Perez received the sacred order of deacons. All the clergy were present, the Rev. Mr. Forrester preaching the sermon. In the afternoon, the clergy and candidates for orders met in the same place, to hear the farewell words of the Bishop, who, with characteristic learning and piety, pronounced a feeling allocution, presenting the following points: The duty of fidelity, and the necessity of pastoral visits; the duty of careful preparation of sermons and attention to their religious quality; the responsibility which rests on those who have accepted the ministry, and the care which ought to be observed in the admission of new candidates; the duty of laboring to reach self-sustentation, a duty most incumbent upon a Church which loves its independence; and finally, the duty of perfectly comprehending the position of this Church, which is as foreign from Romanism as from sectarianism.

These sound principles and wise counsels were received as a treasure which will always remind us of the visit of the distinguished guest whose stay among us has been a benediction of God.

The following is taken from *The Buena Lid*:

The "Cuerpo Ecclesiastico" having been informed that certain persons, abusing the name of "the Mexican Branch of the Catholic Church of our Lord Jesus Christ," and calling themselves "Constitutional Authority" of the same have been soliciting pecuniary help in foreign parts, in order that donations may be sent among them to "Bishop H. C. Riley," unanimously resolved to make known to the public that the name which this Church formerly bore was changed on the motion of the same Mr. Riley to "Mexican Episcopal Church, or Church of Jesus."

The ex-Bishop of the Valley of Mexico and the few persons who follow him, have separated themselves from the

Mexican Church, and therefore have nothing whatever to do with it nor with its work nor with its funds.

Finally, the only recognized authority is this ecclesiastical body composed of the clergy and the representatives of each of the congregations which form the Mexican Episcopal Church or Church of Jesus.

Given by the authority of the same body.

J. A. CARRION, Pres.,
J. L. PEREZ, Sec.

I concur in the above.

HENRY FORRESTER,
Representing the Presiding Bishop.

Church Papers

If a scientific man were to say, "I object strongly to all scientific papers. I never allow either *Nature* or *Knowledge* to enter my house, and certainly I would never condescend to read them, for all scientific papers are humbug and quackery, and the only account of scientific discoveries I ever look at, or care to read, are those that I find in the *Times*, or the *News*, or *Cassell*, what would we think of him? Obviously the majority of people would think that he was a man deluded by a sense of his own importance, that he had none of the true spirit of science in him, or else that he was "a little gone in the head." What also, to take another instance, should we say of the banker or stockbroker who said, "I hate all financial journals whatever, and none shall ever enter my house or place of business: I trust in the financial articles in the *Times* or in *Truth*, and I never study any other—they are enough for me." Of such a man as this, the least the people would say was that he was very unwise. A financier, especially if he has other people's money as well as his own to consider, ought carefully to study financial subjects from all sides, and the specialist papers give details that other papers cannot find room for. We therefore should decidedly not like to trust such a man with our money.

If these premises are correct (and most people, we think, will admit their correctness), why are we to be expected to act quite differently with respect to the priesthood? If it be imprudent to trust the so-called scientist who derives his knowledge from scrappy paragraphs in non-scientific papers, why should we be expected to trust our souls to a priest who boasts of never reading Church papers? Should we not naturally think that he was a narrow man, afraid to hear both sides of an argument, or one who thinks like Mohammed, "There is one God, and I am the prophet of God"? A few weak-minded disciples might believe in him, his eloquence might even carry weight with an excited assembly, but such an one does not know his work, and he does not realize what other priests are saying and doing—he is lost in the contemplation of his own infallibility.—*The Church Review.*

Letters to the Editor

BOOKS FOR SUNDAY SCHOOL

To the Editor of The Living Church:

Allow me to thank your correspondent who recently gave me the name of the publisher of "Barley Wood, or Building on the Rock," and to say that on sending for the book, I was informed that it was now out of print. May I ask, therefore, if any one can furnish me the names of a few good stories, suitable for a Sunday school library, in which, in kindly and attractive form, the position, the claims, the mode of worship, and the superior advantages in general, of the historic Church of the Anglo-Saxon race, are duly set forth. Such books should be in all our Sunday school libraries, and would be a power for good in attracting to the Church more strongly, multitudes of her own children, and in influencing others, who might chance to read them, to the drawing them within her fold. J. FRANCES.

The Rectory, Cayuga, Ont., Feb. 19, 1894.

FROM FATHER HIMES

To the Editor of The Living Church:

Last month, Mrs. J. A. Markley and other ladies, of Grace church, Chicago, with some articles useful to us, added sixteen dollars, to help in my mission at Elk Point, as a birthday offering of my 90th year, May 18, 1894. They have our sincere gratitude.

You have been very kind to me since my reception into the Church, for which you have my sincere gratitude.

If I live till May 19, 1894, I shall very probably keep my last birthday.

I have now put in fifteen years of hard work in the missions of Dakota, chiefly in the Elk Point mission. I have a generation about me, who promise much good to the Church and world; all trained from childhood, for God and His Church. I shall rest, and they will work on in the years to come. JOSHUA V. HIMES.

A CORRECTION

To the Editor of The Living Church:

Allow me to correct the error made in your issue of the 17th inst., under the head of Massachusetts, in regard to the chime of bells in Christ church, Boston. The statement was made a short time ago in a secular paper here, that these bells were silent, and had been since 1824, but this has been contradicted. As one who was born under the sound of these chimes, and who for years was a warden of the parish of Christ church, I would say that the chimes have been rung regularly on Sundays and holy days throughout the years. Many a Christmas Eve I have stood listening to their sweet tones as they rang out in the frosty air, the notes of "Hark, the herald angels sing," and like carols. The only difference is, that for many years "round ringing" has been given up, and it is now proposed to restore that style.

I trust you will give a place to the contradiction of the statement, for the fact that these bells *do* ring, is one of the pleasantest associations to old "North Enders" of Boston, to whom the church is very dear.

THOMAS MAIR.

THE BENEDICITE

To the Editor of The Living Church:

I thank you for drawing attention to the *Benedicite*, "the queen of canticles," in yours of the 17th. You refer to having heard it once in St. Paul's, London, sung with great effect to the Fifth Tone. May I say that is the only music and tone I have had it sung to, in my parishes, for five years? Some have objected to it as being monotonous and tiresome. If we could have a shortened form it would add immensely to its popularity. For five years I have used a shortened form, by omitting the refrain in all but five verses, 1st, 18th, 27th, 30th, and 31st, thus reducing the 31 verses to 18, as may be seen on page 26 of Hutchin's old Hymnal. On the same page he says: "A shortened form, following ancient liturgical usages, in which the refrain was sung only in special verses." The shortened form can easily be arranged to be sung to Fifth Tone on opposite page, 27. In so doing, I have never met with any objection. I would recommend the practice to vexed organists and choirmasters.

HUGUENOT.

ACCESSION TO OUR MINISTRY

To the Editor of The Living Church:

I was much interested in the letter of the Rev. Uriah Symonds, in your issue of Feb. 3rd. I have for 20 years kept a similar record, as, week by week, I have read of the converts to the Church. I remember the impression made upon my mind by the reading of "A Presbyterian clergyman looking for the Church" by "One of Three Hundred." I could hardly believe there were 300. Now, if my record be correct, there are probably 600 in the ministry. I presume I have neglected to record the names of some; perhaps some have been admitted to the ministry without any reference being made, in the Church papers, to the fact of their being converts. So much is made of the matter, in secular as well as religious papers, when a man *deserts* the ministry of the Church, I think it would be well it, in every case of an *accession* to our ministry, due record should be made of the fact.

The first part of Mr. Symonds' letter, it seems to me, demands attention. Twice in my ministry have I been asked the same question: "How am I to be supported in the interim, while making the change," and twice the man has been persuaded not to make the change, because of the difficulties. These difficulties, we who were trained in the Church's ways from our very childhood, cannot exactly understand. Indeed, we can form little idea of the conflict they undergo, with friends of early days, with conscience, with superiors who kindly argue with and pray for them, or who possibly warn them in stern language of the probable results of a change. These and other considerations make the change a hard one, and when we are convinced that the proposed change is arrived at after clear conscientious study and hearty conviction, we should do all we can to welcome the applicant, and encourage him in every way we can. If the "Society for the Increase of the Ministry" is not prepared to help in these cases, then, by all means, let such a society as Mr. Symonds' proposes be formed.

R. HEBER MURPHY.

Port Republic, Md.

AID FOR HOFFMAN HALL

To the Editor of The Living Church:

Will you kindly permit us to call your attention to mission work among the negroes in our southern dioceses? And first as to its magnitude. We have something over seven millions of negroes to whom the Church owes the duty of education and Christianization. Up to the present date very little has been done. We have King Hall in Washington and Hoffman Hall at Nashville, which are our only theological schools, and in these there are to-day less than twenty-five students. In Raleigh, North Carolina, it was our privilege recently to visit St. Augustine's School—a kind of normal school, admirably conducted, with a presbyter of the Church, the Rev. A. B. Hunter, in charge, where there are about one hundred and fifty pupils. If we had an institution like King Hall, Hoffman Hall, and St. Augustine's in every southern diocese, we should not begin to be doing for the race what is now being done for them by the various religious bodies in the single city of Nashville, Tennessee.

Secondly. We have to bear in mind that the negro is a citizen of the United States, native born. He is here, and, as Mr. Pellew recently suggested, "he is here to stay." The colored people are already not only a majority in some of the southern States, but the question is asked by ex-Secretary Hugh McCulloch, "What is there to prevent them from taking the sovereignty of these States absolutely into their own hands?"

Thirdly. As Mr. Pellew suggested in his address before the Board of Missions in Chicago, "the negro is still a problem for the people of the United States. In the solution of that problem, the Protestant Episcopal Church has a large share," and he urged that an appeal in behalf of the negro ought to touch the generous sympathies of all churches and of all Christians. We make an earnest appeal to you in behalf of the special work which we have in hand at Hoffman Hall. As this work is only incidentally recognized by the Colored Commission, and as it is our laborious duty to raise funds for its support, will you not kindly take an occasion to recommend special offerings to help us on in this admirably arranged institution? We are yours very faithfully in our dear Lord,

C. T. QUINTARD,
Bishop of Tennessee,
THOS. F. GAILOR,
Ass't Bishop of Tennessee.

Fulford Hall, Sewanee, Tenn.,

OUR CHILDREN AND MISSIONS.

To the Editor of The Living Church:

Once more the children of the Church are at work endeavoring to fill the pyramids with the savings and self-denials of this holy season. The children have done very well in the past, that is those who have been enlisted in the army of missionary givers, but oh, what a large proportion of our children do not take their part. It seems reasonable to suppose that there are at least as many Sunday schools in the Church as there are parishes and missions reported in the summary of statistics; yet out of a grand total of 5,872 parishes and missions last year, but 2,587 Sunday schools made any contribution towards the children's Lenten offering for missions. If, in less than half the schools contributing, over $75,000 can be raised, (as was done last year), what might have been raised if every child of the Church were trying to fill his mite box. This is going to be a very hard year to raise our missionary income as it will be to raise our regular revenues for the Church; but then because the times are hard, there is no reason why we should cut off first our contribution towards the missionary work of the Church. That is but an application of the same principle that leads men to diminish their subscription to Church work instead of first curtailing expenses at home. As an evidence of what can be done by a concentrated effort during the Lenten season, the schools of Oregon contributed last year $1,251,10 towards missions, an average of over 80 cents a scholar; Montana contributed $648.43, an average of 62 cents a scholar; while Pennsylvania and New York who head the list as the largest contributors, average only 27½ and 23⅓ cents, respectively.

Oh, that we might all this year awaken to our responsibilities in the missionary work of the Church. Every baptized person is a member of the missionary society, and if we all would do our little, the sum would be greater than any expectations. It is the small things that count up rapidly; it is the little drops of water and the tiny grains of sand that make the vast ocean, and if every child averaged 50 cents apiece, what would our army of over 400,000 Sunday school children contribute at Easter! It is needless to say that even at the small average of only 25c a scholar, that vast sum which Dr. Langford speaks of, $100,000, would be raised, and joy would fill the heart of every friend of missions. R. O. K. HARRIS.

Anaconda, Mont., Feb. 14, 1894.

ST. JOSEPH'S CHURCH, ROME, N. Y.

To the Editor of The Living Church:

When there was some controversy last year as to St. Joseph's church, at Rome, N. Y., I was sorry that I was away from all my papers, as I knew that the matter was exceedingly plain when the facts were correctly stated.

My attention was first drawn to the case when I was a member of the Senate of New York and happened to be chairman of the Committee on Religious Societies. A bill was then presented which became a law. This is Chapter 400 of the laws of 1877, and provides that "It shall be lawful for the persons entitled by law to vote at an election of trustees of St. Joseph's church, at Rome, in the county of Oneida, to change the form of their corporate organization and to re-incorporate themselves as a Protestant Episcopal church at any time."

I enquired at the time as to the facts and learned that

was a congregation theretofore under the foreign dominion of the Church of Rome, in Italy, which had concluded to conform to the national Church of this country; and I noticed that the bill passed without a word of comment, as if there was a desire on the part of those who might have objected to it, that it should not attract attention.

Some years afterwards, when writing an article on "The Name of the Church," it appeared to me that this was a good illustration of what should naturally be the history of all foreign congregations when they learned the true position of the American Church, and I therefore wrote to Bishop Huntington for a few particulars. His answer stated that the first application from the congregation came to him about 1874, and that this was renewed somewhat later, the innovations of the Vatican Council having drawn the attention of the congregation to their un-Catholic position. That he then sent a clergyman of learning and experience to be with them for some months, and that at the end of that time, at a public service with the Holy Communion, they were received in a body into our membership in the presence of several of the clergy. Above fifty families were present or represented. The Bishop mentioned that during his visit to this country Bishop Herzog visited the congregation by his invitation, preached and joined with him in ordaining a presbyter, and added: "The subsequent history has not been unlike that of most of our parishes."

It is difficult to see what room there is in this plain history for mistake or controversy. Indeed, it would seem the most natural, and certainly the only consistent, thing for those who come from countries where the Roman is the only form of the Catholic Faith, on coming to this country and finding that body simply set up in schism against the regular American Church, to unite with the latter, as well as for the Lutherans of both Germany and Scandinavia to find their proper home in the national Catholic body. That it is not the rule in either case, I fear is largely our own fault in not letting our true position be universally known. And may I suggest to those brethren who recently have developed such a fashion of using the word "Anglican" in connection with the American Church, that apart from the incorrectness of such phraseology, they are doing a great practical injury by repelling the great body of Americans who have nothing in common with England, and to many of whom that country is very obnoxious. Of course, if there were really an English Church in the United States, it would be as schismatic as the Roman or any other foreign body not bearing allegiance to the bishops of the regular American Catholic Church; and there would be no more reason for a German or an Italian one.

The American Church is broad enough for all Christians within our borders, and it should be understood that it belongs to all equally, without regard to previous nationality, and claims the allegiance of every one in the United States who believes in "One Catholic and Apostolic Church." To couple any foreign name with it, simply deceives and misleads those who are not well enough informed to know that it is an error. L. Bradford Prince.

More Good Words

From North Carolina:—"I could wish no better assistant in educating my people into the knowledge of the Prayer Book, which is the knowledge of the Bible. The testimonials which you are constantly receiving are evidence of the high appreciation in which your paper is held and the wide influence it exerts. I know the good the paper has done wherever I have been."

From New York:—"Nothing could be more beneficial than the influence of the paper amongst my people. I shall urge the matter in public and in private."

From Ohio:—"I have followed your paper from its earliest days, long before it became The Living Church. It grows upon me, and I want to express my entire concurrence in the doctrines supported by you."

From South Carolina:—"The most valued American paper that comes to me."

From New York:—"I have enjoyed reading the paper for years and I would not do without it. I am an old lady, shall be 84 the 27th of March, and shall take an interest in what is going on in the Christian world as long as I have my senses."

Personal Mention

The address of the Rev. Richard C. Hall is Baltimore, Md.

The Rev. S. C. M. Orpen has resigned the charge of St. Andrew's church, Phenix, R. I.; his address remains Centreville, R. I.

The Rev. Andrew Harold Miller, who lately resigned charge of Trinity mission, Collingdale, has become assistant to Dr. Stone, at Grace church, Philadelphia. He should be addressed at 1018 Clinton st.

The address of the Rev. Stephen H. Green is changed to 1901 Hickory st., St. Louis, Mo. With the consent of the donor, the former rectory has been sold and a house better adapted for the purpose purchased, hence the change of address.

The Rev. Joseph Carden has resigned the charge of St. Luke's church, Linden, Mass.

The Rev. W. W. DeHart has resigned the rectorship of St. Andrew's church, Bryan, Tex.

The Rev. F. J. Paradise has entered upon his duties as rector of Christ church, New Orleans, La.

The Rev. Chas. Thorpe has resigned charge of St. Mary's church, Lampasas, Tex.

The Rev. T. C. Tupper, D.D., has become officially attached to St. Luke's cathedral, Atlanta, Ga.

The Rev. E. B. Niver has become assistant minister of Grace church, Baltimore, Md.

To Correspondents

I. C.—1. We know nothing of him previous to his ordination by Bishop Hertzog. 2. No reasons have been announced for Springfield's refusal of consent. 3. You can probably get the information from The Young Churchman Co., Milwaukee.

Ordinations

Wednesday, Feb. 14th, at St. John's church, Winthrop, Mass., Bishop Lawrence ordained to the diaconate, Mr. Otterson, of Greenfield, and advanced to the priesthood the Rev. C. M. Westlake, who was ordered deacon by Bishop Davies, of Michigan, March 4, 1893. The sermon was by the Rev. Edwin Abbot, of Cambridge, and was a clear and convincing statement of the apostolic origin and continuity of the Church's ministry. The Archimandrite of Damascus was present in the congregation.

At a special ordination held in St. Luke's church, Montclair, N. J., on the first Sunday in Lent, the Rev. Claudius M. Roome, deacon, was ordained priest, by the Bishop of Newark. The sermon was preached by the Rev. Alexander Mann, who also presented the candidate. The Litany was said by the Rev. Frederick B. Carter, the rector of the parish The Bishop celebrated the Holy Communion, assisted by the Rev. F. B. Carter and the Rev. John Keller. The newly ordained priest is now assistant minister of the parish at Montclair.

Feb. 14th, in St. Luke's church, Rochester, N. Y., Bishop Coxe advanced to the priesthood the Rev. Frederick W. Beecher, deacon in charge of Grace, Lockport, and now its rector, and the Rev. Thomas E. Calvert, assistant at Trinity, Buffalo. The Bishop preached the sermon. The candidates were presented by the Rev. Messers. E. H. Edson and Henry Anstice, D.D., who, with the Rev. J. P. Foster, united with the Bishop in the imposition of hands.

Mr. Chester M. Smith was ordained deacon by the Bishop of Colorado, on Friday, Feb. 16th, in the cathedral, Denver; the Rev. Reginald Radcliffe, of Pueblo, preached, and Dean Hart presented the candidate. The Rev. Mr. Smith is in charge of the new Emmanuel church, West Denver, and is doing a good work in a thoroughly missionary neighborhood. Dr. Johnson, colored deacon, holds his services in the old church, (Redeemer), also in West Denver.

Official

The Rev. John Alva Bevington, for a long time a presbyter of the diocese of Massachusetts was deposed from the sacred ministry in St. Paul's church, Boston, Feb. 12th, in the presence of the Rev. J. S. Lindsay, D. D., and the Rev. W. H. Brooks, D.D. He was formerly rector of the church of the Good Shepherd, Wareham, and was recently associated with the work of the Andover house in this city. He has connected himself with the Unitarian body.

A WARNING

Beware! Clergy and Churchmen, of one J. von or van Bradenfeld, who claims at one time to have been in the Roman Catholic Church, then in the ministry of the Church, but owing to disablement from an almost entire loss of voice he can no longer carry on its active ministry, and seeks to gain a livelihood from the sale of a towel rack. This man carries a large number of genuine letters from bishops and priests, many from Ohio. He works under many names: Churchman, Romanist, Presbyterian, Baptist, Lutheran, and others. He is a fraud, and no credence should be placed in his story. Henry M. Green,

Canton, Ohio.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Obituary

RESOLUTIONS OF RESPECT

At a meeting of the vestry of Trinity church, Newport, R. I., held in Kay chapel, Monday, Feb. 12, 1894, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased Almighty God to remove from the scene of his faithful labors, our beloved late senior warden, George Champlin Mason. Therefore

Resolved, That we bow in humble submission to the will of our Heavenly Father, knowing that he doeth all things well.

Resolved, That in the death of this faithful servant of the Church, who for forty years was in the vestry, during thirty of which he filled the arduous position of senior warden with a thoroughness, fidelity, and wisdom, seldom equalled and rarely surpassed, that Trinity church has sustained a great loss, the Church at large a wise and honest counsellor, the community a pure-minded, industrious citizen, and the world a true Christian gentleman.

Resolved, That the vestry of Trinity church sympathize most deeply with the widow and son in their great affliction.

Resolved, That a copy of these resolutions be printed in the Newport *Daily News* of this city, and The Living Church of Chicago, and that a copy also be presented to the family of the deceased. A true copy. Attest:

Richard B. Sayer, clerk.

Died

Tate.—In Milwaukee, Wis., Feb. 17th, Ida Belle Tate, aged 17 years, second daughter of Samuel E. Tate, and grand-daughter, of the late Mrs. Sarah E. Tate.

Edgar.—Fell asleep on the 22nd of February, at Johnstown New York, Pheobe Edgar, daughter of Mr. Thomas Edgar.

"Humble as a little child."

Fitch.—At her home in Mansfield, Conn., on Sunday, Jan. 28, 1894, Eliza Bidwell, beloved wife of John Fitch.

Burgess.—At Bala., Pa., on the 21st ult, Caroline Gamble, wife of the Rev. Frederick Burgess, rector of the church at St. Asaph, Bala.

Acknowledgments

I beg to acknowledge with thanks, the following sums received in response to appeal for educational work in Mississippi: Mrs. M. T., Freeport, Ill., $50; Mr. D. C., New York, $10; Mrs. M., through W. B. D., $200; Mr. P., Mississippi, $50; Miss R. C., Uniontown, Pa., $50; Miss M. C., Chicago, $10; Miss H. L. C., Chicago, $25; anonymous, Warrenton, Va., $2.25.

Hugh Miller Thompson.

Battle Hill, Jackson, Miss., Feb. 20, 1894.

The Rev. Arthur L. Williams gratefully acknowledges the gift of $5.00 from an unknown contributor in Philadephia, towards the rebuilding of St. George's church, Grand Crossing, Chicago, which he has handed to Mr. F. F. Ainsworth, treasurer of the Board of Missions.

Appeals

The Mid-western Deaf-Mute Mission needs offerings to meet expenses. Many deaf-mute communicants are out of employment and cannot give as in prosperous times. Offerings may be sent to the Rev. A. W. Mann, general missionary, 878 Logan ave., Cleveland, Ohio.

I need $10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

Hugh Miller Thompson.

Jackson. Miss., Nov., 1893.

SOCIETY FOR THE INCREASE OF THE MINISTRY

The Church prays, the Society works, will you give? for sending forth laborers into the Lord's harvest. Address Rev. Harry I. Bodley, Cor. Sec., 240 Rich ave., Mount Vernon, N.Y.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to Mr. George Bliss, treasurer Church Missions House, Fourth ave. and 22nd st., New York communications to the Rev. Wm. S Langford, D. D., general secretary.

Church and Parish

Wardens in search of a rector or missionary please address S. W., care Living Church, Chicago.

Very successful organist and (or) choirmaster desires post. Salary $1,200. Address Brilliantissimo, care Living Church.

A priest, middle-aged, desires a new field of labor after Easter. Address "Clericus", The Living Church, Chicago, Ill.

Wanted.—Choir-master for vested choir in Chicago. Must be a communicant of the Church. If in orders, satisfactory arrangements may be made. Address, "Music" Living Church.

Wanted—A first-class dentist, a member of the P. E. Church, in a town of 1100 inhabitants, three other towns in the county, and no dentist in the county. Address Walter Jones, care Living Church.

Clergyman engaged in literary work will furnish the clergy and others with typewriters of all kinds, also encyclopædias, standard and theological works, at greatly reduced prices. Correspondence invited. Address Clergyman, 315 West 58th st., New York.

Organist and Choir-master, experienced in organizing and training vested choirs. At liberty May 1st. Culture of men's and boys' voices a specialty. Disciplinarian. Churchman. References. Salary moderate if the locality be encouraging to a successful teacher of piano and voice. Motus, care Living Church.

PALMS

The Memorial Chapter of the Daughters of the King, of Christ church, will supply palms for Palm Sunday, at 25 cts. per dozen by express, charges at the cost of purchaser. Order early, enclosing amount. Address Mrs. M. E. Marvin, 1 Spring st., Pensacola, Fla.

SCHOOL IN GENIAL CLIMATE FOR DELICATE BOYS

Rev. Alfred Lee Brewer, D.D., rector St. Matthew's School, San Mateo, California,

Will soon be in or near Chicago for a short time, returning to California. He will be pleased to give to parents full information on the above subject, having taken such eastern boys there with uniformly happy results. He will take personal charge of any such entrusted to him on the journey over. Full references and estimonials given. Address him at The Living Church office.

Choir and Study

On Sunday Morn

BY ETHEL MAUDE COKON

When we go forth at break of day,
To share with God the freshness of the morning,
To meet the Lord, ere yet shall pass away
The glow and glory of the sunlit dawning;
The very air seems filled with holy gladness,
The tiny sparrows chirp a blithe refrain,
In all the world there seems no tinge of sadness,
No broken hearts, no thrill of dreary pain.
Each bough and twig that waves, each leaf that flutters,
All things in earth, or air, or sky above,
Each breath of wind, or falling rain drop utters
One note in the great harmony of love.
Each other blossom seems a crystaled thought
Fresh from God's heart, to perfect beauty wrought.

In our recent mention we failed, in part, to present the educational purposes entertained by the founders, patrons, and patronesses—chiefly the latter—who are immediately engaged in developing the Musical Art Society in New York City; but at the time of our announcement it was as circumstantial as available information permitted. It seems to have been an outgrowth of conferences during the last summer, at Newport, among certain society ladies who are interested in the culture of the higher music, especially as an educational influence. The conjunction seems to have been fortunate, and Mr. Frank Damrosch was at hand with practical advice and considerations. It was determined that the *a capella*, polyphonic compositions of the Palestrina School and its legitimate succors, as found in the English contrapuntalists and madrigal writers, should be exclusively presented. Subscriptions, mostly in sums of $100, have already reached some $5,000, for a sustentation fund, and a society has been organized, with Mrs. Nicholas Fish, president; Miss Laura J. Cost, secretary; Mr. Frank Damrosch, conductor, and a board of trustees made up of many prominent society ladies. It is proposed to give two concerts this season, the first on March 3rd, with the following programme: Motet, *Hæc Dies* and *Stabat Mater* for double chorus, by Palestrina; Motet, "Sing ye," double chorus, Bach; two-part songs, Brahms; and madrigals, Henry Leslie and Stafford Smith; Mr. Henri Marteau, the violinist, as soloist. This concert is to commemorate the 300th anniversary of the death of Palestrina. It is also proposed that the balcony, the highest part of Carnegie Hall, be set apart gratuitously for certain charitable institutions; the dress circle, immediately above the upper row of boxes, shall be sold at nominal rates to teachers, artists, and students, while the boxes and parquet will be held at usual concert rates for the general patronage. A sound financial basis seems likely to be secured. The great choir of full fifty of the most accomplished professional choralists and soloists in New York will receive remuneration for each concert only, contributing their services for rehearsals. The musical public will await the appearance of the new Musical Art Society with genuine interest, and we bespeak for it a cordial reception and a practical success.

At last one voice, speaking with professional authority, has been heard in New York in protest against the further production of those monstrous "sky-scraping" edifices that have already destroyed architectural beauty and symmetry in many widely-separated parts of the metropolis. Mr. Geo. B. Post, the eminent architect, was the speaker, before a meeting of the leading professional architects, who, we are glad to say, unreservedly supported the positions advanced by Mr. Post, which in outline were these: that not only have these latter-day enormities destroyed all structural grace wherever they have made their appearance, but that most disastrous consequences, menacing the general health of the citizens, are to be apprehended in the reduction of streets and avenues to long, overshadowed passage-ways, where the sunlight never can penetrate, breeding malaria, rheumatism, and many other maladies among the thousands who are driven to these closely crowded structures. It should be mentioned, in evidence of the genuineness and earnestness of Mr. Post's position, that not a few of the most offensive of these huge structures have grown up under his own creation. An earnest petition bearing the signatures of these architects, is already in circulation, in which the legislature will be asked to take official cognizance of the matter and to pass such enactments as shall protect our cities from further disfigurement.

It is not a little significant in this connection that in London, the most populous city on the globe, where the pressure of commerce, exchange, and all financial measures is far greater than in any other community or municipality, such a monstrosity as our New York and Chicago "sky-scrapers" is literally unknown. Even the great Bank of England gets on very well in its old-time, two-story, rambling stronghold of granite; and nowhere in the very maelstrom of "the city", do edifices, public, civic, or private, rise higher than three or four stories, and rarely the latter. In a hundred localities in London, therefore, magnificent architectural *ensembles* are to be found; and they abound in every principal city in the kingdom, every one of which is as yet free from this ugly evidence of American rapacity. Indeed, a lateral but effective public opinion and public spirit, we are told, would render such violations of public decency, health, and good taste impossible. Think of a cordon of twenty-storied "office buildings" shutting in Westminster Abbey, or a grim row of beetling apartment-houses or cliff-like newspaper "speculations," looking down upon Hyde Park Gate, the Albert Memorial, or the National Gallery, or the British Museum! And yet our single witness of the Catholic Faith, on the lower end of Manhattan Island—Trinity church, once, and not very long ago, grandly dominating its great neighborhood, and serving as a landmark to navigators in the outlying waters, is now virtually built out of sight by huge, hideous commercial structures, reaching up two, and even three, hundred feet in the air! The ancient and only architectural structure at all comparable with the great civic edifices of European cities, the City Hall, is dwarfed and well-nigh shut out of sight by the overtopping walls and towers of Park Row, on one side, and Broadway on the other. The plaza entrance to Central Park at Fifth avenue is beleaguered by precipitous masses of vast apartment houses and half a dozen top-lofty hotels. And so of almost every picturesque public square in the city. Had Mr. Post and Mr. Hunt, and others of their calling, recognized and seized coy opportunity by the forelock full twenty years ago, the greatest and noblest city of the new world might have escaped this supreme degradation. It is a good thing for us that the coming cathedral of St. John the Divine is to be set upon a hill, and that there will be at least one land-mark of Holy Church lifted up above reach of jerry-builders and the madness of speculators.

On the evening of Thursday, Feb. 16th, the Rev. J. N. Steele, Mus. Doc., an assistant minister in Trinity parish, and connected with Trinity church, delivered an address on the value of a musical education to the ministry, before the students of the General Theological Seminary, in St. Agnes' chapel, West 92nd st., in compliance with a request from the dean and faculty. As this new church is three and a half miles above the seminary, while the spacious chapel—not to speak of St. Peter's church hard by, the old-time place for such quasi-official occasions—is easily accessible to everybody interested, it is not easy to explain the reason for the great inconvenience involved in this arrangement. Besides, at such a service, much interest would have been elicited could the seminarians have given their earnest and simple music, of which Prof. Stubbs is director. A year ago, the first address in this series was delivered at St. Agnes', by the Rev. H. H. Oberly. Mr. Steele, like Mr. Oberly, is a good Church musician, and has an experimental as well as theoretic acquaintance with the subject. While presenting little distinctly new or especially suggestive, the staple themes falling under his topic were intelligently enforced. He began by quoting an enactment in Andover Theological Seminary (?) as early as 1817, in which the importance of musical education for the ministry was strongly urged. Of the points presented in the Prayer Book, doctrine, discipline, and worship, the last was placed in a rank of equal importance, and under this head, he digressed to urge an elocutionary training, before dwelling upon the authority as well as personal responsibility of rectors, in musical administration, something which could not be deputed, and which lay out of reach of musical committees and organists. It was the duty of the clergy not only to suppress all light and unseemly music with all irreverences, but to select suitable tunes and music. At this point the speaker paused to define the attitude of the Church as to the new hymnal, and what might and might not be lawfully sung in public worship. He took high ground, insisting that the prescribed Hymnal which he considered a provision for which all Churchmen should be very grateful, and nothing else, except words contained in Holy Scripture, might be lawfully used, specifying "Hymns Ancient and Modern," Moody and Sankey's hymns, and the Missioner's Hymnal, already prepared and circulated under certain permissions, as among prohibited matter. Reviewing the prevailing constitution of our choirs, Mr. Steele took eclectic ground, that as quartettes, choruses, vested choirs, and even vested choirs of men and women, were recognized, he could not pronounce any of them inadmissible, but that the type of choir determined upon should be left largely to local exigencies and resources; that while congregational singing was an ancient and indefeasible privilege and duty, it should be restricted to the hymns, canticles, and possibly the Psalter, leaving all anthems for choral delivery; that organists and choirmasters are full often a source of multiplied perplexities and disappointment, and that far better than dependence upon peripatetics of this sort and outside visitations, it was almost always better to develop home resources, even if of a very humble kind. He was frankly outspoken, also, as to different schools of music, and something severe in denouncing the "dryness" and unedifying quality of many "Anglican" anthems and services, while Gregorian devotees were particularized by a scathing arraignment of the full-fledged organist in a "fine frenzy," storming the canticles and Psalter with torrents of exasperating "free accompaniment," and its ear-splitting harmonies; while the Italian Mass writers, including Mozart, Haydn, etc., were accepted as positively religious in their conceptions and work. Among the most valuable of his suggestions were those concerning the expediency of congregational rehearsals, and the organization and cultivation of music societies within the parish. It is presumed that the address will be printed, in which event a more exact and complete resume will be practicable.

Magazines and Reviews

From the LEONARD SCOTT Co., New York.

The Quarterly Review, London. In the rapidly developing solidarity—political, social, and religious, as well as economic—among English-speaking peoples, these great quarterlies and monthlies, representing the soundest scholarship and highest practical wisdom of representative English writers, merit a more deliberate consideration than our limited space permits. Indeed, our own discursive reviewers, with ample space and opportunity, would render American literature much better service were these monthly and quarterly periodicals taken into account, at their actual value. This number of *The Quarterly*, *e. g.*, opens with a paper on "Anarchistic Literature," in which the congenital relations between the spiritual and religious degeneracies and apostasies of this period, with the abnormal vagaries in speculative philosophy, political economy, socialism, the fine arts, and literature, are traced with a firm and masterly intelligence, such as we have met with nowhere else. The writer throws a flood of light upon a thousand incoherent phenomena, otherwise inexplicable. We can do the earnest scholar no greater kindness than by urging the careful study of this paper, which, of course, no citations could fairly represent. It is followed by a delightful and scholarly dissertation on "History and Fable," worth a whole shelf full of commonplace books now the fashion. And a third *seriatim* on "Church Missions," which would serve the best uses could every intelligent Church household of the Anglican Faith read, mark, and inwardly digest it. For the scholar who delights in academics, and keeps his classics fresh, there is later on, a paper on "Latin Poetry of the Cæsarean Epoch," sparkling with the finest scintillations of university culture; and yet again, "The Bible in the British Museum." Then a penultimate paper on "Arthur Penrhyn Stanley," adds to our compunction that we are compelled to dismiss such a number in a crowded paragraph.

The Edinburg Review is equally entertaining, if less commanding in the quality of its contents, in which there are ten papers. These we can only characterize by a touch here and there. II, "The Economy of High Wages," in which the quality of product is shown to bear a close relation to its cost. "Poor pay, poor preach," is an illustrative saying, just here. III, "The Poetry of Rural Life" is a delightful excursus in company with Irving, Cowper, Thompson, Wordsworth, Ruskin, Tennyson, and others, through the realms of picturesque reminiscence and meditation not less welcome to such as have not looked upon the Trosachs and High-

lands. For the scholars we have, IV, "Recent Editions of Tacitus." The strongest paper is, VII, "The Results of the Crusades," a rich and well-freighted resume of an inexhaustible subject, and dear to the disciples of Izaak Walton, will be, X, "The Progress of Angling."

Blackwood's Magazine. There is but one Blackwood, and that is incomparable. The February number opens with a new serial story,—and the Blackwood serials uniformly approach the best possibilities of fiction,—"The Rich Miss Riddell." Then follows an incisive study of "Dean Stanley," just and severe, yet not unappreciative. Andrew Long appears here strangely enough in "Ghosts before the Law." Sir Henry Maxwell comes next with a Waltonian dissertation on "Salmon Flies." There is a brace of genuine "bucolics" by Moira O'Neil, with much excellent miscellany besides.

The Fortnightly Review. This is a generous month with the "three" leading English Reviews, each one of which is entitled to discriminating notice. Here we have eleven papers, seven of which are of decided interest. In the outset, we have "The Late Professor Tyndall," by Herbert Spencer, whose cold, unimpassioned judgment on his brilliant contemporary must command wide attention. It lacks the heartiness and spontaneous grace and fervor of Prof. Huxley's, but it gives much that the scientific world will value. Most important to educated men, it must be conceded, is Prof. Goldwin Smith's "Oxford Revisited," a paper that will make its mark in all collegiate and academic circles, and that places a subject of the highest interest, and generally but vaguely comprehended, at least with American readers, in a clear and commanding light. As a brilliant man among the highest Oxford "Dons," Prof. Smith's conclusions will be read with unusual and respectful attention. Other articles that should not be overlooked or hurriedly read are, "The Italy of To-day," "A London House of Shelter," and "The Life and Works of Rembrandt," by Walter Armstrong.

The Contemporary Review opens with a *quasi*-exegetical and half-critical comment by Dr. E. J. Dillon, "Ecclesiastes and Buddhism," which may be read with advantage. The brilliant Madame Belloc sends a spirited study of "Dorothea, Casaubon, and George Eliot." W. S. Lilly contributes what may fairly be taken as the leading article, "The Philosophy of Crime," which he discusses with varied learning, a firm grasp of facts and principles, and a deep sense of its bearings upon sociology. We cannot resist the inclination to quote, in part, his conclusion: "What, then, are the remedies? Chiefly these: First, what a distinguished Austrian jurist has called 'the transformation of the existing order of rights in the interests of the suffering working classes'; secondly, the perpetual seclusion of adult habitual offenders from society; and, thirdly, the modification—nay, to a great extent, the eradication—of the terrible tendencies transmitted by them to their off-spring is possible, for according to that true word of ancient wisdom, the generations of mortal men have been made 'sanabiles.' And the instrument of that cultivation is a system of ethical discipline, of training of the will, which, as experience demonstrates, will, in many cases, make of these unhappy children men fitted for their appointed place in the social order."

The Nineteenth Century must be dismissed with the briefest allusion to papers of special interest: "Noticeable Books," by a syndicate of distinguished writers; "The Queen and her Second Prime Minister;" "Old Wenlock and its Folk Lore," by Lady Gaskell; "Mohammedism and Christianity," by Prof. Max Muller, *the* paper of the number; "Mothers and Daughters," by Mrs. F. Harrison; "Italian Art at the New Gallery;" and "The Glacial Theory," by the Duke of Argyle.

Book Notices

Polly Oliver's Problem. A Story of Girls. By Kate Douglas Wiggin. Boston and New York: Houghton, Mifflin & Co. Price, $1.00.

A brightly written story full of a breezy freshness that is wholesome and invigorating. One cannot help enjoying the simply told experiences of "Polly," whose charm lies in her pure, sweet girlishness and unselfish womanliness. There is a winsomeness about her that makes one think of some of Miss Alcott's "Little Women."

Bryan Maurice, or the Seeker. By the Rev. Walter Mitchell, Pp. 288; price, paper, 50 cents.

Lenten Thoughts on the Collects, Epistles, and Gospels for the Season. Pp. 217; price, paper, 25 cents.

These are the issues of "Whittaker's Library of Church Teaching and Defence," for January and February, respectively. We are pleased to find that the valuable, earnest, and attractive story of "Bryan Maurice, the Seeker," still retains such popular hold as to call for this latest edition. It is a good guide to the Church with her apostolic orders, Catholic doctrine, and venerable ways, for all who with awakening mind are in search of the one true, historic mother to spiritual things of the Anglo-Saxon race. No book is better planned than this for sustaining the interest and satistying the mind of those who are seekers after the kingdom of God.

"Lenten Thought's" has also gone to a further edition, and with its daily portions for the season, will prove a treasury of devout instruction and spiritual sustenance to such as would wish to make this a good and profitable Lent.

Humbled Pride; a Story of the Mexican War. Vol. XI of the Columbian historical novels. By John R. Musick. Illustrated by F. A. Carter. New York, London, Toronto: Funk & Wagnalls Co.

The subject chosen and the period covered by this author, are of great interest, but are clumsily treated. The remarks upon Van Buren and Harrison are bad, but the page devoted to West Point is disgraceful. "The cadets at West Point and of the Naval Academy are not chosen for merit. . . . . They get what is commonly called a political pull." . . . . "Nine-tenths of the graduates are below the mediocre in ability," etc. The author would do well to visit Mexico and become more accurately acquainted with the language and local coloring. Mexico is not Spain, as he would discover. The hero makes love like a wooden man, and all through the book there is such a plodding touch, such lack of accuracy and fairness, as to destroy its value. It is a pity, for the subject, time, and plot are excellent material for weaving into an interesting and instructive historical novel; but the author has accomplished the reverse.

The Vacation Club in Winter

BY ADAH J. TODD

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CHAPTER XII

GRASSES.—MISS LACEY.

"I have had so many petitions as to what to write about that I am almost tempted to not write at all, but perhaps it will be the wiser way to tell you first something about grasses, because they are so common, and then take another subject if there is opportunity, though I cannot possibly fill all demands. We shall surely have to limit ourselves to some preliminary instruction on grasses and mosses, both of which you have in your collections made last summer, or can find in your garden paths on warm days in winter.

"Now in regard to grasses, some specimens of which I hope you will keep with you while you read this, there is more ignorance than with regard to any other growth, although this is most common and most important of all. Including the grains, which are only improved grasses, there are about four hundred and seventy-five species in the United States, and about one-third of these may be found in New York and New England. I shall write of only the most common ones, such as make up the pasturage and hay, and any piece of turf in the Eastern States will contain them. Even an experienced observer would find it difficult to distinguish one kind from another by the blade alone, but the flowers are very different, and in June, when most are in bloom, they are easily studied.

"If you take one of your dried grasses now you will see that the stock or culm is hollow, closed at the joints, the leaves are two-ranked with their sheaves split open on the side opposite the blade. The flowers, which have neither calyx nor corolla, are imbricated (over lapped) with two-ranked bracts, which are usually called the "chaff". At the base of each spikelet of flowers we find two—the glumes—and at the base of each particular flower, two more, the pales, which take the place of a calyx. The stamens are from 1 to 6, with versatile anthers, the styles two-parted with feathery stigmas. They are distinguished by the shape and arrangement of the glumes, pales, and spikelets, the color of the flowers, and the color and arrangement of the blades or leaves on the culm.

"The first one of the grasses to blossom is the little *Poa annua*, or spear grass, which is only about six inches high, and sometimes blooms as early as April. It is found everywhere in both cultivated and waste grounds, with flattened culm panicle, one-sided and crowded with spikelets and glumes shorter than the flowers. The *poa* is a large genus and has always been known, as is indicated by the name, which is the old Greek word for fodder or grass.

"Then comes the sweet-scented vernal grass, *Anthoxanthum odoratum*. It is a small, delicate species, the only one of its genus with light green open blades and slender stalks, from twelve to fifteen inches high. Its heads—looking like small beardless wheat—are in blossom from the middle of May till the end of June. The spikelets are really three-flowered, but the lateral flowers are neutral, having only one pale, which is hairy on the outside; the central flower is perfect with two pales. It is common in old meadows and pastures where the sod has been long undisturbed, and it grows in of itself. When wilted it exhales a rare fragrance and gives us the 'new mown hay' odor. This is why old meadows have hay which smells sweeter than the newly seeded ones. Cattle, however, are said to be not very fond of it, preferring their food unscented. Like most of our pasturage grasses, the sweet vernal is not native but was introduced long ago from Europe.

"The widest distributed and most valuable of all the grasses used for fodder is probably another poa, *Poa pratensis*, known as June or spear grass in the Eastern States and blue grass in the West and South. This is a native American grass and is the base of all our old seeded meadows and pasture lots, as well as the emerald turf of our lawns and parks. The blades are long, sharply ruled, of a full green color, and very abundant. The panicles are short, the spikelets three to five-flowered, crowded, and most of them sessile. The lower pale is five-nerved and hairy along the margin. Its stalks vary in height from one to three feet and its open spreading heads flower in New England about the first of June. The flower is light purple or lilac, and the panicle partly closes after it is gone. Many root stocks run out from the culm, and it propagates freely, driving out the coarser kinds of grass, such as are sown for hay. It is so hardy that we sometimes see it beneath the snow, with the purple-green spear-like blades standing erect.

"The true blue grass, cometimes called wire grass, *Poa compressa*, flowers during the latter part of June. It is also a native but its habit is different. It is a small grass, found in patches, generally on barren hillsides or in sandy places. It has a flattened stalk, unlike most of the poas, and short, fine, deep green blades that actually look blue when the dew is on them. It is so much darker than other grasses that it can be distinguished at a distance. It grows only about a foot high and the stalks creep more or less from the root. The flower head is very small, of a greenish-white color. The flattened stalks are enclosed in heavy sheaths, and this protection, with its habit of creeping, keeps its stalk green and fresh during the whole season and much appreciated by cattle in a dry season. But for its scanty growth, it would be most valuable for pasturage.

"At the same time that June grass blossoms, comes orchard grass, *Dactylis glomerata*, the only one of its genus. It has a feathery head, called from its shape 'cock's foot' in England, from which place it was imported. You undoubtedly have it in your winter bouquet. The stalks vary from two to four feet and the flower-head consists of six or eight large, alternating clusters of spikelets, the lower one projecting some distance beyond the others. The flowers vary from lilac to straw color. It grows readily and will afford two crops of hay.

"I suppose the most widely cultivated grass in the United States is the tall, rank growing timothy, *Phleum pratense*, called also herd's grass and cat-tail grass. Its erect stalks, probably four feet high, crowned with the cylindrical spike familiar to all, are seen in summer wherever the mower is heard. The abundance of its blades makes it valuable for hay, and it is grown more for this purpose than all other grasses put together. The seed is a staple article of commerce. It blossoms about the first of July and has a flower with long nodding stamens, in color varying from yellow to lavender. It has a peculiar bulb-like root. When I was a little girl in the country I used to pick the long culms, reaching far above my head, and 'string' the ripe raspberries that grew thickly along the fences just before 'haying time'.

"The tall, spreading heads of the 'fescue' begin to open about the middle of June and soon after the yellow flowers appear. After flowering the head closes again. It is sometimes called green grass or corn grass, *Festuca elatior*, for its blades are long, open, glossy, and pure green. When the seed is ripened the heads droop like grain, which it resembles somewhat. There are two varieties.

"Those of you who have tried to cultivate a garden or a flower bed remember the struggle you had with a grass which had underground, creeping stems, with roots and leaves growing from each joint, and there was always one joint left to propagate in spite of your best endeavors. This was quick, crude, or quack grass, *Triticum repens*, a special pest to the gardener. It is often found in meadows and uplands as well as in gardens, and is the kind planted on embankments, etc., where a strong turf is needed, a purpose which its numerous underground stems serve well. It is a tall coarse grass, something like timothy, but in leaf and flower more like wheat; it came from abroad and in England is called 'Nimble Will' from the way in which its stems work through the soil.

"The last of the meadow grasses to ripen is the 'red top', *Agrostis vulgaris*. You will find this also in your winter bouquet, as it is a graceful plant. It is a native grass and darker than any other except blue grass, though it is often mistaken for June grass from the shape of the leaves. The stalks are slender and not very high, and the flower heads begin to shoot up in July, at first pale green, then purple, and finally, after the flower is gone, becoming brick red, whence the name.

"These are the most common grasses and you will have found some of them in your collection of dried ones. The others which you have you can perhaps trace, even without the fresh flowers, if you turn to your Gray's Botany, or still better, Wood's, where you will find them illustrated.

"Next summer you will look more intelligently at the green carpet Mother Earth weaves, and even grass will have a tenfold interest for you when you learn the members of its family and their varying habits and peculiar beauties and uses."

To be continued.

A CORRESPONDENT writes: "The latter part of last week I received a very nice Prayer Book and Hymnal bound in imitation pig skin, the one I selected from your description. Am very much pleased with it, and thank you for your kindness in sending it to me. [The Prayer Book and Hymnal referred to was the premium we gave for three new subscriptions to THE LIVING CHURCH.]

Savonarola's Exposition of the Lord's Prayer

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER

IV

"GIVE US THIS DAY OUR DAILY BREAD."—O my soul! since thou art more precious than the body, first ought we to seek thy food, which is the Word of God and the Body of Christ, before the food for the body.

But not all who read or hear the Word of God and receive the Body of Christ, receive these from the hands of God. For they who study or hear the Scriptures merely that they may know or that they may be learned, but not that they may be sanctified and effective in works, do not receive the bread of the Word from the hand of God, but from their own hands. So also they who with sin approach the Sacrament of the Eucharist, do not receive the Bread of Heaven from the hands of God.

Let us therefore say to our heavenly Father, "Give us this day our daily bread;" that is, Thy Word, that we fail not in the way; that, because each day we fail, each day our Father may feed and nourish us, illumining our hearts inwardly with the divine charity, that we may taste and see how good the Lord is. For unless He Himself shall have illumined and enkindled our hearts within, we receive our bread in vain, that is, the Word of God and the Body of Christ.

Moreover, we say "Daily," and "Give us this day;" certainly we ought to say it every day, because in fact, every day and every hour, if it be possible, we ought to feed upon the Word of God; reading, meditating, praying, singing, and making melody in our hearts giving thanks unto the Lord always, through Jesu Christ our Saviour.

Likewise, also, we ought to receive daily, at least spiritually, the most sacred Bread of the Body of Christ; that is to say, hearing Mass, and solemnizing at the same time with the priest. Let us often, likewise, receive that mystic Bread sacramentally in equal measure with the devout disposition of our own heart and the advice of our spiritual father; for Augustine saith: "To communicate daily I neither praise nor blame, but I urge communicating upon the Lord's days."

And because God giveth seed to the sower, and bread to the eater, we ought also to hope from Him and to seek from the Same, bread and other things necessary to the life of the body. Moreover, so to hope and so to seek that they may not be to us for indulgence or sin. Indeed, we are taught to seek, not superfluities, but necessaries alone, saying "bread," and this, understand, as of necessaries according to the station of each and every one.

But because a man ought not to be idle, according to the saying of the Apostle: "If any will not work, let him not eat," therefore it saith "our"; that is, not another's, lest we become as thieves, but that which is acquired by our own labor. For it is written, "In the sweat of thy face thou shalt eat thy bread."

And because some are too anxious about the morrow, therefore, to remove this anxiety, it saith "daily," that is, from day to day, or from time to time, that we may provide for ourselves food and clothing, not looking forward to the farthest times and all contingencies that may happen, but to those things alone which are most likely to occur. The rest we ought to commit to God, believing that He who feedeth the birds of the heaven and so clothes the lilies of the field and the grass which to-day is and to-morrow is cast into the oven, much more will provide for us at all times.

And because God is able, in one moment, to take away everything from us, just as, in one hour, he made Job poor; therefore, day by day, let us say, "Give us this day our daily bread," recognizing that all things that we use, day by day, for food and dress, are from God. For this reason, holy men and pious Christians, before they eat, blessing the board, say: "The eyes of all wait upon Thee, and Thou givest them meat in due season," and "Bless, O Lord, these Thy gifts, which we are about to receive of Thy bounty," etc. And after breakfast, also, and dinner, returning thanks for gifts received, they say: "We offer thanks unto Thee," and "Blessed be Thou in Thy gifts," with other forms of thanksgiving.

"AND FORGIVE US OUR DEBTS."—Because, then, for the remission of sins, O my soul, grace and free will are essential requisites, it is necessary, if we wish to obtain the grace of God, that we do what we can on our part, lest we should pray that our sins be forgiven us, and, continuing in them, we should become as men tempting God.

First, therefore, let us prostrate ourselves before the Lord with a broken and a contrite heart. Then let us pray that our sins be forgiven us. And because no man knoweth whether he is worthy of love or of wrath, but all things in the future are kept in uncertainty, every one ought daily to pray for his past sins and to say, "Forgive us our debts."

And not only is God to be supplicated daily on account of past and mortal sins, but also on account of present sins and failings, because in many things we offend all. "And if we say that we have no sin, we deceive ourselves and the truth is not in us." For human frailty doth not exist without faults.

Moreover, every one ought to pray, not alone for his own sins, but for his neighbors' sins also, the number of which is infinite. As it is written: "Pray one for another, that ye may be saved."

And because he who doth not forgive, or is unwilling to forgive, lesser sins, is unworthy that greater sins should be forgiven him; therefore, if we desire to be heard in this petition, first let us forgive our neighbors all their offences. For so we shall be enabled to say, "Forgive us as we forgive our debtors."

"AND LEAD US NOT INTO TEMPTATION."—Because it is impossible, O my soul, for a man, without the grace of God, to escape sin in his corrupt nature; it is necessary that a man wishing to live without sin, should have recourse to God, and ask of Him such grace as shall enable him to live without spot of mortal sin.

And because, also, a man in a state of grace, owing to natural frailty, and owing to many hindrances which daily occur, needs the special aid of God that he may persevere in grace; it is needful every day, in continuous prayer, to have recourse to God. For to many grace is given, but not perseverance. It is God "who worketh all in all," "who worketh to will and to do of His good pleasure," and "in whom we live, and move, and are." It is impossible for us to do any good thing, and much less to persevere in any good work, without His special gift. Because "every best gift, and every perfect gift, is from above, coming down from the Father of lights."

Moreover, we obtain these gifts, and this perseverance in them, by continual prayer. That is why the Lord exhorteth us to instance in prayer even unto importunity. "Men ought," he says, "always to pray and not to faint."

Because the flesh, the world, and the demon fighteth against us on every side; and the flesh, indeed, is the foe familiar, persistent, and bland; and the world, verily, is the foe fraudulent and treacherous; and the devil, moreover, is the foe cruel, powerful, adroit, and highly practised; therefore we ought to proceed cautiously.

And because neither our wisdom nor our virtue sufficeth, it is needful that we have recourse to the hand of the Lord, saying: "And lead us not into temptation," as if we should frankly own "our infirmities, in the midst of so many and so powerful foes, avail not in the least to resist temptation. Therefore, we beseech Thee, O Lord, who didst create all things by Thy Word, and art omnipotent, lead us not into temptation; that is, do not forsake us, because Thy forsaking of us will be to lead us into temptation. For, if Thou forsakest us, immediately we shall consent unto sin. Suffer us not to yield consent unto the evil, that is, to sin, O Lord who dost succor them who put their trust in Thee!"

"BUT DELIVER US FROM EVIL." O my soul, because as the Apostle saith, "All that will live godly in Christ Jesus shall suffer persecution," and we must "through much tribulation enter into the kingdom of God;" and on the other hand, our frailty is so great that we easily faint amid tribulations, except the hand of the Lord upholdeth us; therefore, many a good man, considering his own weakness, desireth to be delivered from tribulations. Whence, also, the prophet said, "O bring me out of my distresses," that is, out of those tribulations which are needful unto me.

And therefore we say here, "But deliver us from evil," that is, from afflictions and from adversities, that, of a truth, there may not come upon us such overwhelming ones that we are not able to bear them. And from those, likewise, which are of such a sort, that we are able to support them through Thy grace, deliver us in these ways, namely, by comforting us; by giving to us many spiritual gifts for the enduring of them; by strengthening our virtues; and by making a calm after the tempest. Turn our distresses into our good, that Thou mayest always appear glorious in Thy saints, whom, after probation, Thou crownest in heaven, where they dwell with Thee forever and ever. Amen. "Through Jesus Christ our Lord."

In the third Lamentation of Jeremiah, the prophet, O my soul, our Saviour inviteth a man unto the meditation of His Passion, saying: "Remember my poverty and my homelessness, and the wormwood and the gall." And the holy man replieth unto Him: "I will bear them in memory, and my soul shall be humbled within me: recalling these things in my heart, I have hoped in God."

The memory, therefore, of the Passion of Christ, doth generate in the heart a great hope of obtaining all things from God. For if, as saith the Apostle, "He spared not His own Son, but delivered Him up for us all, how shall He not with Him also give us all things?"

Therefore, not the multitude of sinners shall make us afraid; not the calamities of the world; not the attacks of demons; not the persecutions of the wicked; not any obstacles whatever to good and holy living; not the height of yon glorious heaven; because, from God, the Father Omnipotent, we are able to obtain all things, through His Son, our Lord Jesus Christ.

"AMEN." Verily, so it is, O my soul! For the examples of the holy fathers teach this. For what is there that they did not obtain through the mediation of the Passion of Christ? Did they not, in this Name, amid flames of love bestow the Holy Spirit, give sight to the blind, raise the dead? Did they not, through this Name, purify and adorn with virtues, the whole earth, which was full of error? And did they not perform without difficulty other works innumerable? Therefore, let us all respond, "Amen," that is, It is true, and we do faithfully confess that it is so. And we pray that this very same thing may happen unto us, that, indeed, through Jesus Christ, the Lord, we may obtain from God the Father, whatsoever His Son, in this prayer, hath taught us to ask in His own Name.

To be continued.

A Lenten Petition

BY MARTHA. A KIDDER

Not with my body, Lord, alone, I pray,
That I may fast this Lent, but day by day
My heart may be more touched by "things above,"
My restless spirit chastened by Thy love.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

LONGMAN, GREEN & CO.

The English Church in the 19th Century, 1800-1833. By J. H. Overton, D. D. $4.00.

E. & J. B. YOUNG & CO.

Christ, the Patron of all True Education. By Charles Frederic Hoffman, D.D., LL. D.

CHAS. SCRIBNER'S SONS

Last years of Louis XV. By Imbert de Saint-Amand. Translate by Elizabeth Gilbert Martin. With Portraits. $1.25.

MACMILLAN & CO.

Leadwork. Old and Ornamental. By W. R. Lethaby. With illustrations. $1.25.

ADAM & CHAS. BLACK, London
(Macmillan & Co., Importers)

Natural Theology. The Gifford Lectures. By Prof. Sir G. G. Stokes, Bart.

G. P. PUTNAM'S SONS

The Story of Japan. By David Murray, Ph. D., LL. D.

LOVELL, CORYELL & CO

The Last Sentence. By Maxwell Gray. Illustrated by Albert Hencke.

A. C. ARMSTRONG & SON

The Psalms. By Alexander Maclaren, D. D. $1.50.

THOS. WHITTAKER, New York

The Hebrew Twins. By the late Samuel Cox, D. D. With portrait. $1.50

PAMPHLETS

The Young Man in Business. By Edward W. Bok. The Curtis Publishing Co., Phila. 10c.

Amateur Fruit-growing. By Samuel B. Green. Farm, Stock & Home Publishing Co., Minneapolis, Minn.

Books of Chants, and the Twenty Selections, with Music, etc. By the Rev. Dr. Shinn. 10c.

Not for the Young Only. By Dr. J. H. Darlington. 5c.

Why Not? A Confirmation Story for Boys. By the Rev. Wm. Wilberforce Newton. 5c.

Catalogue of Lafayette College. Including the courses of study in the Classical and Scientific Departments 1893-94.

Church University Board of Regents. Announcement for 1894 of Post-graduate Seminary Scholarship and Syllabus.

Confirmation Certificate. No. 6. With 48 differentmemorial verses. Ernst Kaufmann, New York. $2.50 per doz.

The Household

The Saturday Night of Life

BY W. B. C.

The end of the toil and longing,
The eve of the blessed rest;
And we almost hear the bells that tell
Of the morning's song and feast.
A milestone more is counted
On the road that we call life;
We are nearer to the end of all
The weariness and strife.

Oh, the Saturday night of fancy,
Which the angels hover o'er!
And the songs that float o'er the river
As I stand on the earthly shore;
When the heavenly Sunday's music
Rings in the echoing strains,
And we enter through the golden gates
And tread the jasper plains.

Thus I lose myself in dreaming,
And I start with a pang and sigh;
For there comes no answering echo,
And my life gives no reply.
It seems all dust and travail;
The other shore is dim;
The palaces of glory
And the throb of the angel's hymn;

The glorious views that wait me,
The streets of glimmering gold,
They all seem far more distant
Than they did in the years of old.

I've often thought the spring-time
Of that which we call life,
When we feel not the wounds of the struggle,
The blood and the pain of the strife,
Is the time to dream of heaven;
For the years that swiftly glide
Leave us cold and cheerless, yonder,
On the brink of the mortal tide.

The Saviour seems the nearer,
In the dews of youth and joy;
The light of heaven is clearer
Ere we feel the world's annoy;
And blest, oh, blest! the dawning
If it brings us nearer Him,
Ere the noon and the long, sad evening
Leave our faith all cold and dim!

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

(*Copyright*)

CHAPTER XIV

PROGRESS.

"Moderation in all things," was Mr. Lloyd's motto. It was his endeavor to make no sudden or violent changes in the plans of his predecessor, but gently and by degrees to alter and improve. "It always seems to me in such bad taste," he said, "to go to a new parish and immediately overthrow the old arrangements, and introduce innovations."

While Mr. Phipps was continually coming forward with advice and instruction, which the rector playfully endeavored to suppress, there were others who stood by him in a more sympathetic manner, trusted to his judgment, and lent themselves to his wishes. Chief of these were Judge Bell and Eunice, Evelyn, and a few others. So helpful were the latter that he used to call them his "blessed women folk." Of the Judge he once remarked to his wife: "He is like the young man in Scripture that Jesus loved, 'not far from the Kingdom.' It will be a happy day to me if I can ever influence him to be counted among the flock. I have had talks with him, and he says, like Agrippa, 'Almost thou persuadest me to be a Christian,' but doubts and obstacles still seem to obstruct his path."

To the joy of many Mr. Lloyd renewed the sessions of the Sunday-school, and held, once a month, a special service for children. He continued the boys' and girls' guilds in their present form, holding occasionally united meetings. He also went on with the boy choir, taking the training of them somewhat into his own hands. Both he and his wife were musical, and their tuneful voices were a valuable addition to the charm of the services. "I never want to be without music," the rector said, so he continued the two choirs, the boys taking charge of the morning, and the male and female of the evening and week-day services. It was not a usual arrangement, but seemed to give satisfaction, and included many who might not otherwise have felt a special interest. He called his boy choir "my little lads," and, having a happy way with young people, was soon a great favorite among them all. The smaller girls of the Sunday-school would come up to him in the street, slip their hands into his, and walk beside him; while he was made umpire in many a boyish quarrel, and his rulings almost invariably gave satisfaction. "Mr. Lloyd's just splendid," the boys said. "He's as good as a boy himself." "Indeed he's better," another replied.

The rector reflected for some time on the subject of the parish building, and having arrived at a decision, took his measures accordingly. His admiration for the church was warmly expressed, and he said to Judge Bell: "I want you to send for that architect. He is a man that knows what he is about, and I want his opinion in regard to the parish building. To finish it in its present proportions would be unwise and well nigh impossible, and I am not enough versed in these matters to judge of the feasibility of any modification of the plan. It will be wisest and most economical in the end to consult a specialist, and judging by the work he has already done, I do not see where we could find a better man than your friend."

So George Hope, architect, was once more summoned to Allendale, and right cheerfully he obeyed the call. His work there had proved most satisfactory to himself and to others, and there lingered with him such a memory of Evelyn's sweet, bright face as made him hail gladly the opportunity of seeing her once more. Could he, dared he think that he, too, was remembered? "May I hope I am not forgotten?" he asked, eagerly, when he met her, and she blushed as she answered that she recalled him quite well, and that his beautiful work, the church, kept him often in mind. She went with Mr. Lloyd, her father and him, to look at the foundations, and was an interested listener to all their discussions.

"It is rather a poor satisfaction, I know," said Mr. Lloyd to young Hope, "to take up another man's unfinished task. But I trust you will be able to put this in some shape that will make it available." And the latter answered, modestly, "I will try."

The proposed alterations were somewhat difficult, but by taking up a small portion of the foundation, leaving other parts for possible future enlargement, and reducing the scale of the rooms within, the adjustment was happily accomplished, and a very suitable building for parish purposes designed. Mr. Lloyd was delighted, and all concerned expressed great satisfaction. Mr. Hope promised to return periodically to watch the progress of the structure, on which he had bestowed some of his best efforts. When approached on the subject of remuneration, he declined to receive any. "No," he said, "it has been a great pleasure to me, and I am glad to give my services."

"How nice of you," exclaimed Evelyn, who chanced to be present, looking up brightly.

"But my dear sir," remonstrated Mr. Lloyd, "this is embarrassing, since it is I who called upon you."

"I have received my guerdon," answered the young man, speaking low and glancing expressively at Evelyn who blushed and turned away, "you cannot ask me to accept more."

"Ah! Blows the wind in that wise!" returned the elder, smiling, then added more gravely, turning off a little further that the girl might not hear, "you will be stealing from us our choicest treasure."

"I know, I know," responded young Hope, fervently, "but all the same, you will wish me success, I am sure."

"Mary," said Mr. Lloyd to his wife, "I am afraid you are in danger of losing your pet. It is plain to be seen that young Hope is determined to win her if he can."

Mrs. Lloyd sighed, then smiled. "It is the way of the world. I have seen that it was coming. I can only pray that he may be worthy of the dear child."

Ere George Hope departed he went to Judge Bell and asked him, in manly fashion, for permission to address his daughter. The Judge sighed. "Has it come to that? I am half inclined to wish we had let the parish building alone, if its completion means that I am to lose my Evelyn. But no, Hope," he added, seeing the young man look somewhat downcast, and extending his hand, "You are a good fellow, and have acted like a gentleman. If you can win Evelyn's yea, I shall not withhold mine."

"Evelyn's yea" was not given at once. The idea came to her with a suddenness which demanded time for searching of heart, but George Hope felt that he had encouragement on which he might build, and left in good spirits, looking forward to a speedy return.

"Ah, my dear," Mrs. Lloyd said to her gently, one day, "I am afraid somebody wants to steal you. I do not see how we are to spare you."

"I am not going yet at any rate," she replied with a blush, hiding her face, for a moment, on her friend's shoulder.

The idea of completing the parish building raised fresh enthusiasm on the subject, and ways and means of money-getting for the purpose, were variously considered. Miss Hubbell and Mrs. Simms were ready with their usual suggestions of "a fair," and "a supper," though Belle Hubbell sighed a little over the labor involved.

But here Mr. Lloyd took a step, which for a while at least, rendered him somewhat unpopular. "I had rather you would do nothing of the kind," he said pleasantly, but decidedly, when the ladies had gathered to discuss the matter. "I think the evils connected with such methods of raising money are apt to overbalance the good, and I would not resort to them without the necessity was greater than it seems to me at present. I would rather our new building were a memorial, a free-will gift, or a thank offering." All looked up in surprise, and some with an expression of disfavor. Taking pencil and paper in hand he addressed each in turn, "Now, Miss Hubbell, what would your contribution towards a fair cost you?"

"Dear me!" said Bell, half ungraciously, "how do I know?'

"If you would kindly oblige me with the amount of what you spent in material and purchases (I am not speaking of time and strength), on the last occasion of the sort, it would assist me greatly in my calculations," he persisted, gently; "should I say ten or fifteen dollars?"

"Oh, no," she answered, somewhat shortly, "it could not be that much;" but her curiosity was aroused, and after a few moments' consideration she was obliged to admit she had spent sixteen and a-half. The result was similar in most cases.

"Now," said the rector, "if each of you would be willing to pledge that amount, or even a portion of it, and others would do the same, I think we should be spared much fatigue, trouble, and possibly heart-burnings, and be nearly as well off in the end. As far as the social aspect is concerned, if you will all, in turn, come and spend the evening with Mrs. Lloyd and me, and bring your cakes there to eat, if you please, perhaps we shall enjoy it just as well as the fair. I should be glad to see you all at once, but my possibilities are limited."

The amendment was accepted, but Mr. Lloyd knew that it had cost him a little popularity in several quarters. His work of education, such as he proposed to make it, was not to be entirely devoid of trouble to himself. Another plan of his met with disfavor from some. Continually he dwelt upon the pleasure and the duty of giving. His talks to the people on missionary subjects were frequent, and his appeals, for various objects, were more than occasional.

"Mr. Lloyd's always a beggin'," grumbled Mr. Phipps, "seems as if he thought we were all made of money. I don't hold with so much givin' away, and 'charity

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begins at home,' say I. Now we've got our parish buildin' to finish and the minister's salary to raise, I think we'd better look to ourselves. I'd like to see some o' them heathen sending money to help us along. Let 'em look to 'emselves. He says the Church has promised to do for 'em and it's our duty to keep her word, but I didn't make no such a promise." "Marthy Ann" listened silently, but at every appeal something went into the missionary box, if she was not always able to put a great deal on the plate, and it grew heavy. "How the pennies do mount up," she said, "and I never miss 'em. After a while perhaps Phipps'll get to think as Mr. Lloyd does about our duty."

One person who already thought as Mr. Lloyd did, was Eunice, and she was very happy in his ministry. There was no perplexity, mental or spiritual, about which she could not consult the rector, and Mrs. Lloyd's kindly sympathy and advice regarding her daily experiences, was a great boon to her. She was a welcome guest at their house, and it soon became a second home to her. Moreover, Mrs. Lloyd accomplished what others had failed in. There was something in her sweet face and gentle ways that was very winning, and she made an impression on Eunice's brother such as no one else had succeeded in doing. Her friendly advances met with no rebuffs, and in time the old man came to look for and desire her visits. Where the wife's steps had made the path, the husband followed, and to Eunice's great joy her brother finally consented to see Mr. Lloyd also.

Mrs. Grant was severely afflicted by the loss of Mr. Meadows, and at first it almost pained her to see any one in his place, but Mr. Lloyd's reverent manner and earnest words were not thrown away upon her, and as she listened to his clear and simple sermons she grew to take new and higher views of many things in life than she had ever done before. "He is a good man," she said to herself and to others, who knew that she spoke the truth. Mr. Lloyd also succeeded in interesting her somewhat in the parish building, and, although bound in a measure by her promise to Mr. Meadows, she did not feel able to give as liberally as formerly, she did her part towards the general effort for its completion.

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, TWO DOLLARS. You may then send us the name and address of the person and *one* of the dollars. The other dollar you may keep for your Easter offering. Address

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Chicago, Ill.

A Chapter of Accidents

Ben Martyn set down a basket on the slippery sidewalk and signaled the car, which was dragging slowly up a hill. The driver looked cross at the idea of stopping again.

"This is the third time I have had to stop the car since I started up the hill," he said in a grumbling tone.

Ben looked sympathetic.

"It is too bad," he said; "if I had thought so far I could have waited; but my thoughts always come afterward."

There was one vacant seat and no room for basket or bundles. Ben took the seat; but at the top of the hill the car stopped again, and a feeble old lady in a calico dress came in. Ben jumped to his feet.

"Take my seat," he said cheerily, as if it was a great pleasure to stand.

The woman took it, and she forgot to thank him; but I know she was grateful.

Everybody was out that morning, and everybody wanted to ride in that car; they kept crowding in. One man jostled against Ben and knocked the smaller basket out of his arms, and red and green apples went rolling over the dirty car.

"That's bad," the man said, heartily, but he didn't offer to help pick them up.

"Never mind," said Ben, cheerily; "accidents will happen, especially when they don't give us more elbow room than this. It's lucky it wasn't the other basket; they are eggs. I'm afraid they wouldn't pick up quite so easily."

It wasn t three minutes after that that a finely dressed lady, complaining of the crowd and of the tiresomeness of having one's dress sat on, moved away from her next neighbor with such a jerk that she came with her elbow against Ben's other basket, and out rolled a small package and an egg; and of all places for an egg to fall, it went plump into the finely dressed lady's lap. Of course it broke—eggs always do when they shouldn't—then what a time there was! Ben's face was red away up into his hair with sorrow and mortification; he made as many and as humble apologies as though he had ruined the lady for life.

"They ought not to allow such people to ride on the cars," she said angrily, in answer to an exceedingly humble sentence from Ben. "I think they ought to have a market wagon run to accommodate the people who are inclined to turn the street cars into walking stores."

Ben looked interested in the idea.

"It would be a good thing," he said. "I wonder why they don't run a special car for us working fellows in the morning; it really is a nuisance to have our baskets and bundles in everybody's way; but we don't know how to help it. Still, I'm not generally so careless as this. I'm just as sorry as I can be."

The lady did not choose to say another word.

More people began to have accidents. A little girl lost two of her pennies, which were to pay for her ride, down in that wretched hole in the floor where pennies and car tickets are so fond of falling. She looked for them hopelessly for a minute, and then began to rub her eyes.

Ben didn't see the falling cents; he was busy trying to tie with one hand a paper of sugar into a more secure package; but he looked up in time to see the tears in her eyes, and inquire into it. Then he had a hard time shifting baskets and bundles from one arm to the other, and finding his way to his pocketbook, from which he drew out two bright pennies.

"Here," he said, "pennies are nice things; I'd like to have a billion of them; but I never think they are worth crying for, especially after they have slipped down a hole. There are more to be found that will take their places."

And the little girl's tears didn't fall.

A gentlemen with a file of bills sticking out of one pocket, and a bank book out of the other, who had occupied a seat near Ben all the way, now leaned forward and touched his arm.

"Young man, what is your name and business?'

"My name is Benjamin S. Martyn, sir, and I am Mr. T. G. Lewis' errand boy at the country store."

"Do you like the work?"

"No, sir; not so well as some things I can think of, but a great deal better than I like doing nothing this cold winter."

"What do you want to do?"

"I want to be a clerk in a store, not a boy to do things when there is something to be done, but a boy who has regular work and regular hours."

"Then you are not regularly employed!"

"No, sir; only when they happen to have something for me to do, and don't happen to send anybody else who happens to be going that way."

"Have you any spare time in the city this morning?"

"Yes, sir; I have just one errand to do and then I must wait for the next car up."

"Well, sir, you may call at that address and I will have a little further talk with you about some important business."

And the great merchant handed him the business card of the largest firm in the city. And as he left the car and walked down town with his nephew, he said:

"I've found the boy at last that I have been hunting after for two years. I have discovered after this morning's ride that he is quick-motioned, kind-hearted, respectful, good-natured, patient, thoughtful, and can keep his temper under great provocation; and in my opinion a boy that can do that is apt to be conscientious and trustworthy."

But even to this day it is a marvel to Ben Martyn and to the boys who envy his "streak of luck", how he came to be a favorite clerk in a store where they pay higher wages, and are more careful about references and all that sort of thing, than any other store in the great city; but the senior partner and you and I know; only you mustn't tell Ben.—*Presbyterian Banner.*

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DEACON LIGHTFOOT and Deacon Olmstead were brother officers in the same colored church in a Kentucky town and while the former was fond of slipping around a smoke-house in the night time, the latter had a hankering for chicken coops. One day they met on the street.

"Look a heah, Brer Olmstead," said Lighttoot, warningly, "you is got ter be mo' 'keerful how you fool 'round dem hen coops, you is."

Deacon Olmstead was greatly shocked.

"Whaffur you talk like dat ter me, Brer Lightfoot?" he responded. "I spec't aint no wussen stealin' meat."

"Huh," said the other, "you doan kno what you talkin' about. Ef you steal a chicken de chicken's gwinter holler an' you is gwinter git shot an' bring reproach on de church, but who eber heah a ham holler?"

And with this knockout argument Brer Lightfoot passed on.—*Detroit Free Press*

AT the close of the recent bazaar in the rectory grounds, Ryton, two pitmen were wandering about, when one of them exclaimed: "It's a grand hoose, this, mind; let's hev a lyuk at her," as they walked up to the front entrance. Over the doorway there is carved Lord Crewe's coat-of-arms, and underneath the coat-of-arms are the words "Non Nobis," in large gilt letters. One of the men looking up and getting his eye on the gilt letters, said: "A' warn'd that's the rector's brass-plate, noo'. The other man looked up, and reading slowly "Non Nobis," exclaimed: "Wey, *that* dissent spell Canon Bailey, ony-hoo, but them priests he' sic queer ways o' spellin' thor nyems sometimes."

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And once, while in Denver, he sent the following to the same little girl:

When I got here last night I found the hotel man very much excited and running about waving a beautiful letter in the air and crying aloud, "A letter from Tood! A letter from Tood!" He was just going to get out a band of music to march around the town and look for the man to whom the letter belonged, when I stepped up and told him I thought it was meant for me. He made me show him my name in my hat before he would give it to me, and then a great crowd gathered round and listened while I read it.

He had his pleasantries, as we see; his sense of humor, for which let no man blame him. Here is another of his letters:

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GRAND HOTEL, Vienna, Nov. 19, 1882.

"*Dear Gertie.*—This letter is an awful secret between you and me. If you tell anybody about it, I will not speak to you all this winter. And this is what it is about. You know Christmas is coming, and I am afraid that I shall not get home by that time, and so I want you to go and get the Christmas presents for the children. The grown people will not get any from me this year. But I do not want the children to go without, so you must find out, in the most secret way, just what Agnes and Toodie would most like to have, and get it and put it in their stockings on Christmas Eve. Then you must ask yourself what you want, and get it, too, but without letting yourself know about it, and put it in your own stockings, and be very much surprised when you find it there. And then you must sit down and think about Josephine De Wolf and the other baby at Springfield whose name I do not know, and consider what they would like, and have it sent to them in time to reach them upon Christmas Eve. Will you do all this for me? You can spend $5 for each child, and if you show your father this letter he will give you the money out of some of mine which he has got. That rather breaks the secret, but you will want to consult your father and mother about what to get, especially for the Springfield children, so you may tell them about it; but do not dare to let any of the children know of it until Christmastime. Then you can tell me in your Christmas letter just how you have managed about it all.

Perhaps you will get this on Thanksgiving Day. If you do, you must shake the turkey's paw for me, and tell him that I am very sorry I could not come this year, but I shall be there next year certain! Give my love to all the children. I had a beautiful letter from Aunt Susan the other day, which I am going to answer as soon as it stops raining. Tell her so if you see her. Be a good girl, and do not study too hard, and keep our secret.

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